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The CHRISTIAN CENTURY

A Journal of Religion

A Humanistic
Prayermeeting

An Editorial

A Defeatist Ministry

By Frank Fitt

Human Nature in Palestine

By Al Ghazzali

Our New Old Indian Policy

By Elaine Goodale Eastman

Christian Unity Idealism on Bedrock

An Editorial

Fifteen Cents a Copy—Nov. 27, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

November 27, 1929

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Contributors to This Issue

AL GHAZZALI, special correspondent for The Christian Century in the Near East. Because of conditions in the Near East it has been thought wise to have the correspondent of The Christian Century, who has been resident there for years, write under a pen-name.

FRANK FITT, minister of the Presbyterian church, Highland Park, Ill.

ELAINE GOODALE EASTMAN, Boston; for many years a teacher in and supervisor of Indian schools; wife of Dr. Charles A. Eastman (Ohiyesa), widely known Sioux physician.

Ave atque Vale!

After weeks of argument the First Reader has at last persuaded the editor to allow him to retire from this page. It has been an interesting two years that I have spent here, but in recent months I have become persuaded that the career of a first reader ought not to be too long.

This note must therefore stand as a "hail and farewell." As I said, there has been much enjoyment for me in the work done here during these twenty months. But I will not pretend that there is not also a large measure of relief in seeing Wednesday drop out of my personal calendar as "press day," and become plain Wednesday again. To be able to read the paper as its other readers do—a unified production, complete and final—is a reward for me too long delayed.

THE FIRST READER.

The Cheer Leader

So the First Reader has surrendered his post. Thanks to him for holding it so long and faithfully. We shall miss his cheerful Wednesday visits and his insistent demands for proofs that were not quite ready and his ruthless invasions of editorial privacy on the busiest of days. Besides, we had to buy his lunch; we will miss that—and so will he. Proofs, did I say? Yes, indeed. He was the most incredulous person alive. He demanded proofs of everything.

But since he has gone, I have been asked to use this space. It is no mere form of words to say that, in the case of such a periodical as this, the interests of the editors and publishers are identical with those of the readers—as completely identical as the interests of the team and the cheering section of the bleachers.

It is the function of The Cheer Leader to coordinate this interest and direct it into effective channels of action. If you know the least bit about modern psychology, you know how dangerous it is to have an emotion aroused without giving it an appropriate emotional outlet. People are always telling us how The Christian Century arouses their enthusiasm, and what a grand thing it would be if its readers were multiplied. Now when you feel that way, you really ought to do something about it. It is dangerous not to! The Cheer Leader will, from time to time, suggest appropriate courses of action to prevent this good impulse from turning sour through repression.

For instance, there is the matter of the Christmas Checks which you will soon be receiving. This is a tradition of ten years standing—and this may be the last time that you will receive them. There will be no more Easter Checks; that is certain. Perhaps no more Christmas Checks after this year. Better not neglect the opportunity which they present. The interesting thing about these checks is that though you sign them they never come back to your bank. They are the only checks in existence which have this engaging characteristic. You will certainly want to use them. Watch the mails!

THE CHEER LEADER.

NEXT WEEK

Marion, North Carolina

a study in the acute industrial conflict

By William B. Spofford

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE most moving moment in the inauguration of Robert Maynard Hutchins as president of the University of Chicago was when the newly installed president conferred upon his father, president of Berea college, the degree of doctor of laws. It

The University of Chicago Inaugurates New President

was with presidential dignity but also a slight tremble in his voice, evincing an emotion fully shared by the vast audience of visiting and local celebrities which filled the great new chapel, that Hutchins *filis* addressed Hutchins *pere* in these formal words: "William James Hutchins, in recognition of a singularly happy union of the qualities of minister, teacher and college administrator, whereby you have made a contribution of the first order to education in the United States, I confer upon you the degree of doctor of laws with all the rights and privileges thereto appertaining." It was an unusual situation giving a touch of domestic warmth to what was a great academic occasion. The younger Hutchins had just finished the delivery of his inaugural address, which was in all respects a masterly presentation of the problems and ideals of a university with special reference to the historic purposes and present opportunities of the University of Chicago. The administration of the fifth president of the university is launched with bright prospects and with every evidence of the fullest support of faculty, trustees and the public.

Australia Abolishes Conscription

WHEN Leyton Richards, the stalwart pacifist minister of famous Carr's Lane church, Birmingham, England, contributed an article to The Christian Century last year describing the working of Australia's conscription laws, his facts were challenged. It was declared that the system against which he complained had long since been abolished. It seemed reasonable to suppose that Mr. Richards, as a long-time resident of Australia, knew what he was talking about, but it was difficult, at this distance,

to settle the argument. Now the argument seems to have been settled by Australia's new labor government which, as its first major act, announced the suspension of compulsory military training. Under the old law, all boys between the ages of 17 and 21, drilling weekly and serving in camp in summer, were forced to serve as militia. This provided the commonwealth, which has a population smaller than that of the city of New York, with an active army of 45,000 men. The troubles of conscientious objectors in dealing with this law have been a constant source of agitation. Evidently the new Australian government feels that the danger of Japanese invasion, which secured the law's passage 18 years ago, is at an end. At any rate, Australia is to know conscription no more. Meanwhile, New Zealand has tried to sidestep the issue by providing that any conscientious objectors against her military system, which is like the one just abandoned by Australia, must drill with the Salvation army. This may be regarded by Sir Joseph G. Ward, premier of New Zealand, as political finesse calculated to bring pacifists into ridicule. But it gives the Salvation army a magnificent opportunity to demonstrate the constructive citizenship which lies open to those who serve in its ranks.

Catholic Boston Gets A New Shrine

A NEW Catholic shrine, which may come to rank with Ste. Anne de Beauprè in Quebec and Guadalupe in Mexico, has suddenly come into existence at Malden, Massachusetts, a suburb of Boston, where the grave of a priest, Rev. Patrick J. Power, in Holy Cross cemetery has been visited during the past two weeks by increasing throngs of pilgrims numbering on some days as many as 250,000, according to press reports. On a rainy Sunday crowds stood in line for hours waiting their turns to touch the tomb and to moisten their handkerchiefs with the drops of rain which fell upon it and thereby make them efficacious for the miraculous cure of others. It was a report of miracles of healing performed at the grave that started the excitement, and other cures are being an-

nounced from day to day. The crowds are so great that the local transportation facilities are overwhelmed. Automobiles come by thousands, and drivers who succeed in parking within a mile are considered fortunate. It requires the combined efforts of the Malden police, Boston mounted police and a detachment of state militia to keep the crowd in order and keep the traffic moving. A dispatch from Springfield, Massachusetts, states that earth from the grave was used in dedicating the new building of the Knights of Columbus in that city on November 17. Comment upon this episode may take the form of a credulous acceptance of all the cures that are claimed, or vague acknowledgment of the possibility of the healing of functional disorders by suggestion, or a general skepticism about the whole business furthered by recognition of the popularity which would be the lot of a shrine conveniently accessible to the strongly Catholic city of Boston. There has of course been no time yet to institute any critical examination of the reputed cures. One thing that the excitement clearly indicates is the readiness of the Catholic mind to accept the miraculous as a feature of the present dealings of God with man. Whatever else Catholicism is, it is a religion of miracle.

Stalin's Dictatorship Established

THE central executive committee of the communist party of Russia has expelled Nikolai Bukharin from membership in the political bureau of the party, and warned him to renounce his right-wing views. At the same time, similar warnings have been served on Alexei Rykov, prime minister of the soviet union, and Mikail Tomsy, formerly the chief leader of the Russian labor unions. If any doubts were still entertained as to the power and health of Josef Stalin, these developments in the internal Russian political situation would set them at rest. There has been a brooding silence over the Kremlin for months. Shocked by the stern fate meted out to Trotsky and his followers, the people of Moscow have gossiped openly as to the punishment sure to descend on Bukharin and his two chief supporters, Rykov and Tomsy. The three have been charged with holding conservative views on communist policy. In particular, they have been said to oppose the present ruthless suppression of the kulaks—the peasants who have been able to gather a slight capital for their farms, such as a team of horses or the labor of a hired worker. But the real crime of Bukharin, it has been whispered, is not his views. These became familiar to the whole soviet union, and were officially acceptable, during the years of his editorship of the Pravda, the powerful government newspaper published in Moscow. Not Bukharin's views but Bukharin's prestige—the fact that he was the last survivor of the giants of the Lenin days who might challenge Stalin's one-man control—was held to be at the bot-

tom of his approaching ruin. But the blow did not fall. Why not? Was Stalin really ill? Was the dictatorship about to slip from nerveless hands? On the anniversary of the bolshevik revolution came the answer. Stalin appeared in public, apparently in perfect health. The crowds greeted him with raptures. Within two weeks Bukharin, Rykov and Tomsy were under the ban. Will they recant? It makes little difference. Their careers are finished.

Federal Council to Investigate Centralia Tragedy

ACTING on requests from several church bodies, the research department of the Federal council of churches has voted to undertake a detailed study of the Centralia case. Readers of The Christian Century are familiar with the developments of this tragedy. They know of the way in which the efforts of Captain Edward P. Coll, of the American legion, have led to repeated attempts on the part of church organizations to secure pardons for the seven men who are serving terms ranging from 25 to 40 years in the state penitentiary of Washington. As time has gone on, and the hysteria of the days in which the Centralia convictions were secured has evaporated, an increasing number of citizens of the Pacific Northwest have come to question the justice of those verdicts. Now, responding to invitations from the Puget Sound conference of the Methodist church and the Washington conference of Congregational churches, the Federal council is to investigate. The council will not proceed alone. With it will be associated the National Catholic Welfare conference and the Central Conference of American Rabbis. The actual work of investigation will be under the direction of Mr. DeWitt Wyckoff, a member of the legal staff of the American Bankers' association, who has been released for this particular task. In many respects, the research department of the Federal council is proving itself the most important arm of that organization. Facts have tremendous power, and the research department has demonstrated the ability of a church agency to gather facts on which reliance can be placed.

Is Religion Effective?

AT LAST the religious educators are getting down to fundamentals. After a long period of ground clearing, when there has been much more attention given to what should not be done than to what is being done and can be done, the men and women who are responsible for the church's educational work in the field of religion are beginning to apply tests of basic character. "Is religion, as today known, able to control character and conduct?" This was the question which the school of education of Northwestern university proposed as the basis for a conference held on November 15 and 16. More than six hundred

persons, paying their own expenses, gathered from all over the United States to participate in the discussion. Educational leaders with national reputation came, without a cent of remuneration, to lead the sessions. It was apparent that the inaugurators of the conference had touched a live issue. It cannot be said that the conference made any striking advance toward answering the questions which its members brought to it. The answer to the main topic was in the affirmative—and significantly enough this affirmative came with more vigor from speakers not immediately engaged in religious work than from those thus professionally engaged—but there was great lack of agreement as to how, if the potency of religion is admitted, its powers may be made to function. If religion is not effective in controlling character and conduct, it holds a precarious position in the community. But it is evident that the educators are by no means sure that the sort of religion being taught today, or the way in which it is being taught, has this effectiveness. Such a lack of agreement, however, is not as important as the determination of the conference to face the problem. If the Evanston conference indicates that the whole religious education movement is about to concentrate on this issue which underlay its sessions, then religious education is about to assume a new reality and power.

A Centennial Which Was Not Celebrated

IN THE multitude of anniversaries, centennials and sesquicentennials which have lately occurred, one has escaped conspicuous commemoration. It was the 400th anniversary of the famous conference between Luther and Zwingli which occurred at Marburg in October, 1529. The German and Swiss reformers represented two separate impulses toward the purification of the church. Neither was an offshoot of the other. Luther's training was that of a monk; Zwingli's that of a humanist. Both conceived of reformation as needing and deserving the support of the civil power; but for Luther this meant an appeal to the "Christian princes," while to Zwingli it meant appeal to the town council. Their most specific disagreement was upon the significance of the Lord's supper. In what sense is Christ present in the consecrated bread and wine? Actually and literally, said Luther; "this is my body." Symbolically and figurately said Zwingli; "this represents my body." Both held to the absolute authority of scripture, but Luther had already arrived at the belief that scripture is not only completely authoritative but perfectly clear and unmistakable in its meaning. "The Holy Spirit is the all-simplest writer." A difference of interpretation from his own must therefore indicate not merely a difference of opinion but a deep moral and spiritual defect. It was for this reason, and not because of any personal arrogance or unbrotherliness, that he could refuse Zwingli's proffered hand when they rose from the

table after an unsuccessful effort to come to an agreement, saying "You are of another spirit." It was the failure of this first interchurch conference on Christian union that fastened denominationalism upon the church and fixed the pattern of a Protestantism divided into groups for the maintenance of divergent doctrines all held to be infallibly true. And then as now a sacrament which should have been a bond of unity became a theme for controversy and an occasion of division. If the churches had celebrated the fourth centennial of Marburg, it should have been with fasting and prayer.

Honoring a Religious Pioneer

NOT only members of the Christian and Congregational churches, soon to be united, but American Methodists of all kinds should be interested in the unveiling at Elon college, North Carolina, of a monument to the Rev. James O'Kelly, "apostle of religious liberty." Popular beliefs concerning O'Kelly offer a striking illustration of the spiritual damage done by the denominational divisions of Protestantism. O'Kelly, with thirty other ministers, withdrew from the Methodist church in 1792 because of dissatisfaction with the rigid episcopal control under which that body was being placed by its pioneer bishop, Francis Asbury. Two years later, he led in the organization of the Christian church—a body not to be confused with the Disciples of Christ. Throughout its history this body, although small in numbers, has been characterized by freedom and liberality of thought, urbanity of spirit, and a deep desire for the union of Christians. In Methodist tradition, however, the figure of O'Kelly has persisted as that of a stiff-necked and high-handed sort of rebel, whose rebellion cut him off from the sources of religious power, so that his life flickered out in practical sterility. Even the *International Encyclopedia* (which refers to the Methodist historian, J. M. Buckley, as its authority) passes on this myth of the futility of O'Kelly's career. On the other hand, the Congregationalists are now rejoicing over discovering that the body which is now on the point of joining their fellowship had a founder whose views were a hundred years ahead of his time. The summary of O'Kelly's position, printed by the Congregationalist, has the authentic mark of religious pioneering. It is hard to believe that the Methodist O'Kelly and the Christian-Congregationalist O'Kelly are the same man. Church history, as written for denominational consumption, is sometimes something else than history.

Bishop Anderson Heads Episcopal Church

THE Chicago region is pleased, but not surprised, at the action of the bishops of the Episcopal church in electing Bishop Charles P. Anderson as their presiding officer. Bishop Anderson succeeds to

the position made vacant by the death of Bishop Murray, and will serve out the unexpired portion of Bishop Murray's term. The office of presiding bishop of the Episcopal church is distinctly an office in the making. Born within the bounds of Canadian Anglicanism, Bishop Anderson has spent practically all his active ministry in the middle west. His administration may be expected to be impartial, although it is known that he is personally inclined to the positions of the Anglo-catholic wing of the church. The *Christian Century* joins with the whole body of American Christians in wishing him well in his new task.

Christian Unity Idealism Now on Bedrock

We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that look toward the reconciliation of the divided church of Christ.

We acknowledge the equality of all Christians before God and propose to practice this principle as far as possible in all our spiritual fellowships. We will strive to bring the law and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, or the privilege of participation in the observance of the Lord's Supper, and that the competence of Christian ministers of communions other than our own to exercise the functions of a fully Christian and valid ministry shall not be denied by reason of differences in forms of ordination.* Irrespective of denominational distinctions, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve.

ABOVE is the text of the Pact of Christian Unity, adopted on November 15, by the New York conference of the Christian Unity league and authorized as the basis upon which the league proposes to extend its present list of more than a thousand members until it includes a fellowship of tens of thousands in all denominations of the Christian world. The conference, held in St. George's Protestant Episcopal church, was a gathering of individual Christians who spoke for no one but themselves, represented no denominational organizations and sought only to define for their own minds the problem of Christian unity and to find the way out of our sectarian confusion. So completely was the gathering dissociated from all implications of a representative character that the printed program gave no indication of the denominational connection of any speaker, and when he was presented for his address the name of his denomination was not mentioned.

* This clause from the word "competence" to this point is a revised form of the language adopted by the conference, an ambiguity having been detected in the earlier form. The wording as given here is believed to express the intention of the conference, but has not yet received official approval.

This was something definitely new in the Christian unity movement. It was an attempt to free the movement from the cumbersome method of trying to unite denominations that are not ready to unite. This method has been unfruitful because it always involved a threshing over of old theological and historical straw, and kept the essential problem from emerging to the light. The essential and primary problem of Christian unity is not the problem of "faith and order." It is neither theological nor ecclesiastical. It is a problem in Christian morality. The solution of the problem will not be found in a common creed or a common polity, but in a common ethic—an ethic which reflects the mind of Christ and which will therefore cause the reexamination of our churchly practices to discover whether these practices are unbrotherly and unchristian and therefore contrary to the mind of Christ. We shall make progress toward a united Christendom only when we cease to consider our doctrines and our orders in terms of their origin and their "proofs," and examine the moral quality of the practices which they lead us to adopt. If under cover of our doctrines and orders we find ourselves doing things which are plainly unchristian there will be no course open to us but to revise our practices at whatever cost to our doctrines and orders.

It was this ethical point of view which distinguished the New York conference. A formula designed to lay bare the moral implications of our sectarian practices was the basis of membership in the conference. Each participant had signed the above pact which defined as the central principle of Christian unity the fact that all Christians are equal before God. Any practice by a Christian church which presupposes the inequality of Christians before God stands condemned as unchristian. And if all Christians are equal before God all Christian churches are equal before God. Any ecclesiastical practice, therefore, based upon the assumption of the superiority of a particular church before God stands condemned as unchristian. It violates the thought and will of God. It usurps a authority which belongs to him alone. If God accepts and approves and blesses a Christian, a church or a ministry, who are we that we should presume to reject such a Christian, such a church, such a ministry? To do so is the essence of schism. It is a violation of the basic law of the organic body of Christ. It is nothing less than sin.

The conference opened in an acute experience of the way in which this sectarian presumption operates. The rector of St. George's church, Dr. Karl Reiland, supported by his entire vestry, had arranged with the Christian Unity league for a celebration of the Lord's supper as the concluding act of the conference. Dr. Henry Sloane Coffin, president of Union Theological seminary, a Presbyterian clergyman, was to be the celebrant. On the day before the conference opened Bishop Manning issued a prohibition against the observance of the Lord's supper on the ground that according to canon law only an episcopally ordained

Christian clergyman could administer communion in an Episcopal church.

This act of the bishop of New York registered deep in the consciousness of the members of the conference. Repeated allusions to it as an unfortunate episode in connection with a Christian unity gathering were made, at first in veiled terms but in later sessions with outspoken candor. Upon maturer reflection it seemed on the whole to be no misfortune, since it stripped and laid bare by a concrete and specific illustration the essential immorality of sectarianism. It was an unbrotherly act. It was an unchristian act. It was a schismatic, a divisive act. It violated the fundamental law of Christian unity. As such, however, it gave point to the conference, and touched with realism every discussion of the purposes for which the group had assembled. Bishop Manning's action was a flagrant illustration of what our denominational system means. For whether it finds expression in overt acts like this or in potential and tacit understandings by which its routine processes are carried on, our denominational system means that all Christians and all Christian churches are not equal before God, but that some Christian churches have precedence in the mind of God in contrast to other Christian churches.

It is well, then, that this disclosure of an already existing fact was made just as the members were stepping over the threshold into a conference on Christian unity. They had a text upon which to base their discussions. And the further they went in expounding this text the more clear it became that its implications were not for Bishop Manning alone, or for the Episcopal communion alone, but for all denominations in varying degrees. Dr. W. H. P. Faunce brought this out on the last day with telling effect. Deploping the episode, he also welcomed it as a revelation of the reality in which we are all involved. He admonished his hearers against the fallacy of letting their condemnation rest exclusively upon the Episcopal bishop of New York. Speaking as a Baptist, Dr. Faunce pointed out that if Bishop Manning should present himself for membership in a Baptist or Disciples church, he would not be received as a Christian, but would be compelled to submit to re-baptism. Thus, he contended, all our denominations are tarred with the same stick, denying by our arrogant practices the equality with which all members of Christ's catholic body have been invested by the grace of God. The original indignation with which the bishop's prohibition was greeted, was thus soon translated into terms of self-examination and humility, and if any hand was raised to throw a stone it fell limp to its owner's side.

No doubt this mood of humility was reinforced by the courage and loyalty of the Episcopal members of the conference, notably Dr. Reiland, Dr. Robert Norwood, of St. Bartholomew's church, and Dr. W. Russell Bowie, of Grace church, to mention only members of the diocese of New York, and only representatives of the clergy. Other Episcopal clergymen and notable

laymen showed by indubitable signs the humiliation which they suffered on account of the bishop's act in disfellowshipping the conference. In an address no less remarkable for its illumination of the subject than for its forthrightness of expression, Dr. Reiland welcomed the conference to his church and proceeded to characterize the authoritarian claims of the historic episcopate as "fiction." The episcopate does not derive from Christ, he declared, nor from the apostles; it came not by "revelation" but by "evolution." It was a "man-made institution," formed gradually to meet concrete situations. James, the brother of our Lord, the most powerful leader of the Jerusalem church, said Dr. Reiland, was not one of the twelve, and Paul, who did more for Christianity than all the other apostles put together, rested his claim to apostolic authority not upon any tactual ordination by the apostles but upon a spiritual relationship with Christ.

Dr. Norwood's contribution to the conference was hardly second to that of Dr. Ainslie himself, the two men being much alike in radiating a spirit of brotherliness and courage which all feel is fed by some mystical contact with Christ. At the communion service which, by Dr. Coffin's invitation, was finally held in the chapel of Union Theological seminary, in addition to Dr. Wallace MacMullen, of the Metropolitan Methodist church, New York, Doctors Norwood and Reiland assisted Dr. Coffin. The position of these Episcopal clergymen was that though the bishop's authority must be deferred to in the matter of the use of the church property, they could not in good conscience refuse to have fellowship at the holy communion with those whose acceptance by Christ himself could not be denied.

No apology is needed for devoting so large a proportion of our space to the episode of the prohibition of the Lord's supper. The pertinency and importance of that episode are obvious. It remains to interpret the constructive purposes of the Christian Unity league as these purposes were disclosed and defined at the New York conference. The league has no intention of becoming an organization; it is an informal fellowship of individual Christians who believe in Christian unity and accept as the definite principle of its accomplishment the practice of the equality of all Christians before God. Any person in any denomination may become a member of this fellowship merely by signing the pact of Christian unity. The purpose is to create a body of opinion in every communion which will strive to bring the law and practices of every communion into harmony with the mind of Christ, in so far as those practices are concerned with Christians of other communions. The pact implies no commitment as to the ultimate form of the united church. No doctrine or practice or institution of any communion is challenged, except and in so far as that doctrine or practice or institution is applied in a way that violates the Christian fellowship. No particular theory of the Lord's supper or baptism or orders or of the church itself,

is implied in affixing one's signature to the pact of unity. Conceivably, every type of doctrinal and ecclesiastical theory which has found historic expression in our many denominations may be at home within the borders of this simple and informal compact.

The only conception which the pact of unity will not tolerate is the conception that one Christian has a Christian right to disfellowship another Christian, or that one Christian church has a Christian right to disfellowship another Christian church or a member of another Christian church, or that one Christian ministry has a Christian right to disfellowship another Christian ministry. Every such sectarian and schismatic "right" is repudiated by the recognition of the equality of all Christians before God.

As *The Christian Century* sees it, the method which the New York conference projected for the attainment of Christian unity involves three phases. The first is the development in all the churches of a body of opinion consciously working for Christian unity. The second is the discontinuance by our various communions of those practices which deny the unity and equality of all Christians and all Christian churches; or, putting it positively, the actual practice of Christian unity. The third is the mobilization of all our Christian resources for the building of a united church.

These three phases of the Christian unity movement are, in the main, though not wholly, sequential. They can all go on at the same time, in a certain fashion. But the Christian Unity league seems to be on the right course in emphasizing the first and second, and holding the third in abeyance. There is little profit in holding Lausanne conferences to consider the final unity of the church so long as Christians are not alive to the sin of disfellowshipping one another. The penitent repudiation of this prerogative and the reform of our practices with respect to it are the *sine qua non* of Christian unity. We can afford to hold off all consideration of the organic unity of the church until this practice which flouts the basic law of Christian morality, has been abandoned. To secure its abandonment, and the glad adoption of an affirmative practice of Christian unity, requires education and agitation designed to change the laws and the overt practices of our churches.

For this purpose the Christian Unity league appears to be the most promising kind of instrument that could be devised. Its simplicity, informality, and comprehensiveness would seem to make it the agency of a popular crusade operating in all the churches and in all parts of the country. It should be able to make vivid to the consciences of ecclesiastics, of church courts, of denominational conventions, of the clergy, of the official boards and vestries of local churches, and more important than all, of the laity whose thought processes have not been corrupted by theology—it should be able to make vivid that it is an elemental Christian duty to treat Christians as Chris-

tians, and Christian churches as Christian churches and Christian ministers as Christian ministers, remembering always that what God has blessed no man may call unclean.

A Humanistic Prayermeeting

DID EVER a religious discussion approach more nearly to the ideal than the discussion which was carried on in recent issues of *The Christian Century* upon the question of Prayer? In his concluding comment on the criticisms advanced by our readers, Dr. John Haynes Holmes, whose article precipitated the discussion, pays tribute to the temper in which these criticisms were expressed. It remains only to add a tribute on behalf of all our readers to the unmistakable sincerity and fair-mindedness of Dr. Holmes. His initial article was hardly less significant for its candor than for a certain provocative thrust which, if it did not try to hit, surely threaten the theistic conception of prayer. Such a gesture made a counter-thrust inevitable.

But the spirit of arrogance was never once aroused. And Dr. Holmes' article in rejoinder was one of those winsome expressions of Christian humility combined with leaderlike brilliance and courage which we always rejoice to publish in these pages. In the temper of genuine truth-seeking, all the participants bore testimony to the truth as they saw it, most of Dr. Holmes' critics implying and some explicitly asserting that Dr. Holmes himself was the best refutation of his article. Discussion like this is not only illuminating, but edifying. It builds up. It advances brotherhood as much as it helps understanding. It was as if these minds—among them the most distinguished of our time—had assembled for a genuine prayermeeting, not merely to discuss prayer, but prayerfully to seek the truth about prayer.

Except the leader of the meeting, none who can would call himself a humanist, in the sense in which the term is being used in our day. Professor Ames, one of the respondents, is claimed by some humanists as a source from which their group derives much encouragement, but, while he indicated special sympathy with Dr. Holmes' method of approach, it is certainly an error, we think, to classify him as a humanist. The absence of humanists is no doubt accounted for by the form in which the editorial invitation was framed. We asked whether Dr. Holmes had left something out, the implication being that the question would be answered by those who thought he had left something out. Of the hundreds of unpublished replies which have been sent in, only two or three came to the support of the article. But Dr. Holmes will be glad to know, and we are proud to say, that the good temper of the published letters was representative of all the rest. There were a few abusive letters—but the abuse was taken out on the

editor for publishing the article, while the author was allowed to go scot-free!

Dr. Holmes likes to classify himself as a humanist, and he tells us in his reply to his critics that his article on prayer was in reality a preachment to his fellow humanists who have "stripped religion bare of every mystic element of inward spiritual life." "I am in revolt," he exclaims, "against the pragmatic type of humanism which now prevails." "The humanist cannot pray, he cannot worship, he cannot sing." "I undertook to write an article which would prove that the humanist could pray, and that there was a philosophy which would justify his prayer." "I would not at in what the humanist ignorantly excludes in turning away from all those lovely aspirations of the inner life which are his possession as well as the possession of the most orthodox believers." "This was why I wrote my article. I wanted to prove that the humanist can pray whether he spoke his prayer to God or not."

All of which, while it illuminates Dr. Holmes' own views of prayer, serves to add to the cloudiness with which other humanist writers have surrounded their position. In spite of his desire to be classified as a humanist, Dr. Holmes is not one, if his two prayer-meeting talks in our pages represent his real convictions. He is a liberal-modernist and a theist, and has no right to classify his position with that of the group of his contemporaries who have adopted the name humanists. Humanism affects to be a revolt against liberal-modernism; a revolt against theism; and a thoroughgoing acceptance of science. Dr. Holmes stands with humanism in none of these points. He is in revolt not against modernism, but against the concepts of the old orthodoxy. He is in revolt not against theism, but against a particular kind of theism, the kind that, as he puts it, gives us "a second-hand God passed on to me by the say-so of somebody else," "a God handed down to me from out of the heavens;" he is in "rebellion against this deductive and transcendental concept of the godhead." And as for science, he is in passionate revolt against the dull and unscientific concept of science which he ascribed to humanism.

The term humanist is one to juggle with. It connotes many and various meanings. In the sense in which it is being employed by a contemporary school of writers and platform preachers, it seems to designate an attempt to capitalize under the banner of religion the confused irreligion of our time. It affects to be dissatisfied not merely with the orthodoxy of the pre-scientific period, but with modern liberalism. Yet it is wholly unable to describe modernism in any terms except those against which modernism is itself in revolt. Writers like Harry Elmer Barnes, the Randalls—father and son, and preachers like Dr. Charles F. Potter make it appear that they are attacking modernism, while most of their darts are actually directed against the long since demolished walls of pre-modernist orthodoxy.

This is especially true of the humanistic talk about God. Dr. Holmes himself, in so far as he tried to justify his association with the humanist school, is an illustration of humanist tactics. It was manifest in his first article that his whole thesis about prayer was intended to revolve about the dictum that, "from beginning to end, prayer is an experience within ourselves." "Our prayers," he added, "are the expression of our lives and the achievement of our lives." He did not seem to feel at the time the inconsistency between such statements and the admissions made in other parts of his article, for example: "We are ourselves a little center of energy; the universe is an infinite center of such energy. . . . Why therefore should we work alone? Why should we not gather to our aid the forces akin to ourselves, but so much greater than ourselves, that fill the world?"

Repeatedly his critics pointed out to Dr. Holmes this inconsistency. In effect, he acknowledges it, but stubbornly insists that when he applies the name God to the object of his prayer it is poetry and not theology! In all reserve, we would suggest that Dr. Holmes does not rightly interpret his own soul. It is neither poetry, nor is it theology, which his prayer expresses; it is faith. Dr. Holmes expects an answer to his prayer, a response from "the infinite center of energy." Why should he "work alone?" So he "gathers to his aid" the forces "akin" to himself which fill the world! He believes that they will come when he calls! And he trustfully yields to their working, assured that they will bring him nothing but good.

Now this, obviously, is the essence of theism. If the humanists do not repudiate Dr. Holmes' admissions they will rightly come under condemnation for having in mind, in their denial of theism, nothing but the whiskered old gentleman whose picture was inserted in the old family Bible. For look what we have here in Dr. Holmes' confession of faith! An "infinite center of energy," "akin" to ourselves, which "rallies" to our "aid," which is companionable—not leaving us to work "alone"! That is what The Christian Century, at least, means by God, and by a personal God! If any representative humanist wishes to deny this God whose nature was thus so clearly defined and whose existence so winsomely confessed in our humanistic prayermeeting, we shall be glad to give space in these pages to an article on the subject. But we serve notice that no manuscript will be accepted which sets up the old straw man of childish anthropomorphism and gleefully knocks him down. Of that kind of anachronistic controversy the humanists have already given us enough. Christian Century readers would not be patient with any more of it.

Meanwhile, let it be reemphasized that Dr. Holmes, in making his confession of faith, not only aligns himself with all believers in God but definitely detaches himself from the humanist school which, boasting that it is either atheistic or agnostic, affects to carry on a religion without God. True, some

theistic minds will see implications in this simple faith in God to which Dr. Holmes has borne witness, which others will not admit, which perhaps Dr. Holmes will not admit. But until he changes his witness on the essential matter, Dr. Holmes must accept, and wear, whether he likes it or not, the badge of a true believer in God.

Things Sacred and Secular

A Parable of Safed the Sage

I WAS conversing with a friend who spake unto me, saying, It is very confusing to be living at a time when All Boundaries are down. There is no line between the Moral and the Immoral, but only the Shaded Area of Convention and Taboo. There is no division between the Sacred and the Secular, nor between the Natural and the Supernatural.

And I said, I believe in Boundaries. Paul stated that God appointed the Bounds of Men's Habitation, that each Race and Nation in its own place might seek God and find Him who was equally near to them all, however far they might be from each other. Incidentally, Paul forgot to say anything about how the different Races and Nationalities should behave toward each other after they had crossed the Bounds of their habitation and raised New Problems, Interracial and International. But I think the Boundaries between the Sacred and the Secular, and between the Natural and the Supernatural, are the Horizons of Human Observation. I have walked across too many Horizons to be greatly terrified by them.

And he said, Tell me what is thy religion, as it doth regard the Natural and the Supernatural, and the Sacred and the Secular?

And I said, I have not noticed that my religion had Very Much Concern with these distinctions. As on an Hilltop I have seen a Stream that made a State, Boundary but which looked like a Thread from that Elevation, so do I regard Arbitrary Divisions such as ye name.

And he said, Nevertheless, Humanity must dwell on the Surface of the Earth; and I fain would inquire, What is thy Creed, and how dost thou Define thy Religion?

And I answered, Religion is to be Lived, and Very Seldom defined. Nevertheless, I will tell thee what I believe.

And I said,

I believe in a Religion which embraces the Whole of Normal Life, and not simply one set of its interests, fenced off from the Major Portion thereof by a wall supposed to define the limits between either the Sacred and the Secular or the Natural and the Supernatural. I believe in a God who is vaster than my largest dream of Him, yet concerning whom that dream cannot be wholly unreliable; a God at least as good as I am at my best possible aspiration. I will

not therefore belittle God by ascribing to Him an interest in only One Fragment of my life or of the life of the world which He hath made. I believe that the Gospel is what its name implies, Good-news, believe in a Christ who came not to condemn the world, but to reveal to men the possibilities of a full, rich, normal life, a Life More Abundant. I believe in Morality, both prohibitive and adventurous; in a faith whose Decalogue is negative and whose Beatitudes are positive and constructive. No question of higher criticism or of progress of science can ever harm my faith; I keep the Ark of God where the Philistines cannot get it. I believe in a Joyous Life crammed full of sweet and wholesome interests; and I believe that such a Life takes hold by faith on Life Everlasting. Amen.

VERSE

Keep to Your Dreams, Intrepid Few

EARTH is a lonely place for one
Whose luminous dreaming has just begun.

But lonelier far for those who know
The empty way that dreamers go.

Those who have felt the whip and sting
Of weary-footed venturing,

And who have run their hands that dare
Into treacherous spears raised everywhere

By masters arrogant and smug
Who govern men with gun and thug.

Earth is a lonely place for one
Who feels the power of the sun

To vitalize the fragrant soil
And harness man's triumphant toil.

*Keep to your dreams, intrepid few,
The world has bitter need of you.*

LUCIA TRENT.

Spendthrift

I WOULD fight for little things,
Light as the drifting thistle down;
Not for the massive work of kings,
Not for a crown.

In such wares I should never trade,
But in some vain and hopeless strife,
Some little foolish cause to aid,
Would give my life.

KENNETH W. PORTER.

Human Nature in Palestine

By Al Ghazzali

WHEN the sporadic bad feeling in Palestine between Jew and "Arab" rises to the point of taking life and necessitating military intervention, then the news bursts into international print, great for the correspondents. The dire possibilities make front page stuff, and for a few days at least while somebody is discovering what is really happening, all the stops can be pulled wide open. Serajevo and its consequences give us reason to anticipate more than a local quarrel.

In this part of the world, just when one thinks life is going along smoothly and evidence is patent that some of the contestants are setting to work for the solution of common economic problems instead of talking incessantly about the political ones, a spark gets dropped in what was supposed to be oil poured on the troubled waters—and behold, the oil proves to be gasoline. One explosion sets off another, and the land and populace flame with excitement.

An International Fete

It should be known, however, that routine daily life is infected with many an incident not bloody enough to be telegraphed abroad. The "Arabs" (as the non-Jewish combination of Moslems and Christians call themselves) dislike the incursion of Jews into Palestine. A few years ago the Hebrew University at Jerusalem sent out invitations to the laying of the cornerstone of a new building. In accordance with academic custom, the invitations went to other educational institutions, and, regardless of the personal views of individual members of the faculties invited, they sent their acceptances or regrets. One school, attended by Jewish and non-Jewish students, decided to send its official representative. When the Palestinian (non-Jewish) students heard about it, they became intensely indignant and wrote a letter to the authorities protesting against such action as "pro-Jew" and "anti-Arab." The school authorities made the only logical reply, that sending such a delegate had nothing at all to do with political questions, and was simply an academic courtesy. This was accepted by the students as a reply but not as an answer. When Mr. Balfour landed in Palestine to attend the cornerstone laying, the protesting students went on strike in their school, as did compatriots in their shops in Jerusalem.

A few years ago, in honor of an important event, it was decided to present an "International Fête" at which nationals of different countries in the Near East would present scenes typical of their community life. The public was to be invited to view these scenes. The Jews decided to act an agricultural scene from Jewish colony life in Palestine, and a location out doors was assigned them for this. A few weeks before the "International Fête" they requested and

received permission to plant barley on this land, so that by the day appointed a barley crop might appear growing, around which they could set their pageant. Other nationalities, including the "Palestinian" (which name as used by them always means "non-Jew") had other locations for their scenes. A week or so before the fête day the Palestinian chairman entered the office of the director of the fête with a choleric flush on his face and the light of holy war in his eye. "Did you give the Jews permission to plant a Zionist star?" he cried. "No," replied the director, "I gave them permission to plant barley, but we didn't discuss the pattern. I shall look into it."

He discovered that the Jews had planted the outline of a six-pointed David's star, plainly recognizable in the growing barley. What harm in a David's star! It was a universal Hebrew symbol. It had been printed on the covers of wartime Jewish welfare literature and had been worn by Jewish chaplains. It had nothing to do with Zionism or the Palestinian settlements as such, for non-Zionist Jews also used and respected it. Such was the director's reply to the committee of Palestinians; but they were in no mood to be assuaged by the history and philosophy of religious symbols. Cried they, "We see that star in Palestine, used by the Zionists. For us it symbolizes our enemy. If that star-in-the-barley is still evident on the day of the fête when hundreds of people come to view it, we shall not be responsible for troublesome consequences."

Nagging But Perilous

Alone, the committee of direction pondered, then asked the Jews whether, in the interests of concord, they would not be willing to remove the star, remarking *en passant* that at the colonies the barley did not usually grow in star outlines! The Jews, in turn, reflected, and reported they themselves would not touch the star; that if it should "disappear," well—? . . . Two days later early passersby noted that the star had disappeared. Certainly the Jews had not done it. Nor did the "Arabs" boast of it. The director thought the problem solved. Soon another delegation waited upon him, this time from the Jewish students. They had decided that with their star gone they could not participate in the fête. The director tried to point out that they had plans for a beautiful village scene which did not depend for its success upon the presence of a barley star—but they refused to present anything, and dropped out. Christian and Moslem "Palestinians" presented their joint scene, as planned.

It is such nagging incidents, perilous perhaps in their consequences, which government and educational authorities meet continually. One young non-Jew, away from Palestine, remarked that he had be-

come excellent friends with some Jews from Palestine. He played tennis and football with them, went to the cinema with them, and even (here he looked cautiously over his shoulder) liked them better than some of the "Palestinians" he knew! But he dared not mention it to his relatives in Palestine, or they would brand him a traitor to the Arab cause! Nor could he enter into any organization with his Jewish friends, for that might be heard of and cause him trouble. How far can this young Palestinian keep his liberal spirit when he returns to live in his homeland!

When one listens to the point of view of either side, it sounds plausible enough. The Zionists say: We have an ancient and many-sided culture from which the whole world has profited. Yet we have no geographical locus for that culture, where it may be cherished and furthered, and from which it may be propagated abroad among Jews and non-Jews. Many other peoples have cultures of which they are proud; they also have loci for these, national homes. Even the Armenian has now a strip of land which symbolizes a national home for him. Why not we also? Where else should that home be if not in the land to which Moses brought us, the land from which we drove the Phoenicians, the land which enshrines Jerusalem, the holy city of David and his people? Our young people are becoming lost among the nations, forgetful of their heritage. From Palestine we shall radiate a new light both to our people and to other peoples. We are not trying to push the Arab out of Palestine: we only wish to live with him and help him develop the country.

The Arab Point of View

On the other side, the "Arab" has his plausible defense. He says: We do not object to the Jews who were living here before the war. They are a minority and do not threaten to overwhelm us. We know them and get along with them. They speak our Arabic. But these hordes of Jews from Russia, central Europe and elsewhere! They tempt us with high prices to sell our ancestral lands, and then populate them with closed colonies. They rarely try to learn our language. They cannot finance themselves, but are undergirded and pushed forward by wealthy Jews in the United States and Europe who provide them with large sums of money. Without continuous foreign support many of them would starve. They import machine agricultural implements, and then ridicule our ways of farming. Their young men and women bring outlandish and even "obscene" customs, walking about with each other in public without stockings, sleeves or hats, sometimes with their arms about each other, and even bathing together unclothed. (Any of these customs represents, of course, a degree of "license" quite unknown among Moslems and hardly more known among Christians in Palestine.)

There is plenty of fanaticism on both sides. What is not remarked often is that the Palestinian problem, while having its political, racial, or religious aspects,

has by this time become a psychosis. Studying it as a problem in social psychology, we shall note first what the conflict is not.

The conflict is not between Jew and "Arab." "Arab" is only a convenient name, sentimentally cultivated, for the "non-Jews." There is little evidence of pure "Arab" blood in Palestine. Too many invading hordes—Assyrian, Persian, Babylonian, Egyptian, European Crusaders, and others—have crossed and resided in this territory during the past centuries and left behind their progeny of mixed stocks. "Arab" is a convenient concept designating the pre-Zionist, non-Jewish inhabitants of Palestine, both Moslem and Christian. Its function is not that of accurate ethnological description but of a stimulus to group loyalty.

Nor is the basis of conflict between Jew and non-Jew. As stated, Jews were living in Palestine long before the Balfour declaration, carrying on their lives among the non-Jews, peaceably. Some of these have even sympathized with the Arabs opposed to the Zionist immigration.

The Palestinian psychosis is the product of forces more universal than specific racial antagonisms, of forces similar to those operating with more or less friction at other points over our globe.

Newcomers and Old Settlers

It is the conflict which occurs when a mass of newcomers collide with the "old inhabitants" of a land. The Jew claims that his ancestors' occupation of Palestine antedates that of the present "Arab" population. However that may be, for the recent centuries the Arabic-speaking peoples have been in the large majority in Palestine, and they consider themselves as the old inhabitants. Within hardly more than a decade have immigrated to Palestine large numbers of "foreigners," bringing an attitude and training not easily assimilable into the traditional culture of the land. The United States of America made her immigration laws more stringent lest the flood of unassimilated foreigners should lower her standard of living. The Palestinian fear is not so much that the newcomers will *lower* the standard as that they will *change* it. Along the lines of social custom, especially those dealing with the man-woman relationship, the Palestinian believes the newcomer to be bringing a lowering of standards. In spite of the fact that the great waves of Jewish immigration to Palestine have ceased and there has recently been more emigration than immigration, the psychology of conflict remains a devastating legacy.

This conflict between newer and older inhabitant is reinforced by the fact that the newcomer is heavily subsidized by outside capital. He is believed to have powerful friends at court even though he be a humble farmer-peasant. The Palestinian has no outside subsidy. His wealth is such as is held by relatively few land-owning families. With many of their lands and villages leaving their hands (by deliberate sale to the

Jews, to be sure) they feel their feudal power going. They have not been trained to use their capital creatively except through holdings of land. The Palestinian without wealth cannot secure from his group the financial credit which the Jew receives from his Zionist organization. The Jewish financial system does not extend itself to provide aid for "Arabs" who wish to develop the country. It is for Jews. Thus, money and credit disturb emotional equilibrium.

Conflict of Social Habits

In the second place, it is a conflict between cosmopolitan and rural cultures. With these newcomers to Palestine, a metropolitan, scientific, banker-guided, machine-minded civilization has descended with a swoop upon a semi-feudal, patriarchal, small-shop-keeping, sheep-tending civilization. The former brings with itself the social customs and the man-woman freedom characteristic of its life abroad. An industrial-age economy impinges upon a pastoral and agricultural economy. A civilization which extracts with some difficulty its income from the land makes sharp contact with a civilization which clips its income from bonds. The Jewish immigrant brings with him, either directly in his own attitudes, or indirectly through his foreign subventions, the machines and methods, the social attitudes and customs that char-

acterize the world of Moscow, Berlin, London, Paris, or New York. The "older inhabitants" derive their culture from the valley of the Jordan and the sands of Arabia. This indigenous culture has been changing, but at low, rather than at high, speed. The inundation of change has produced its sharp reaction.

This conflict can be resolved only by fraternization. Yet the older Zionist Jew and many of the newer ones cannot, and some of the other side will not, fraternize. Some "Arabs" consider fraternization disloyalty to the anti-Jew cause. There is little reason to expect the British government to change the political status of either side; Hebrew and Arabic, as well as English, will remain the official languages of Palestine. Without fraternization, conflicts may be postponed, they may be shunted from one expression into another, they may be masked in bitter words rather than exhibited in bloody knives; but they will continue to be the symptoms that advertise the clash of cultures. When both sides can speak easily in some common language, when their youth meet in schools or in joint Scout troops, when groups of each reside near enough to each other for the exigencies of neighborliness to alleviate fomented bitterness, when they discover a minority of leaders able to envisage the other side's point of view, then some future decade may see cooperation for the common good.

A Defeatist Ministry

By Frank Fitt

If anything can be done to put new assurance in the hearts of ministers of the gospel, clearing from their voices the note of pessimism, steadying them in the swirl of new knowledge and supposed knowledge, until they front the world every Sunday with a great thrill of the coming conquest of the Master whom they preach, that would be a great service . . .

There can be no mistaking a sense of bewilderment among many brethren, a loss of footing which shows in many ways. . . . Nor can there be any mistaking the restlessness of the ministry and the shortening of the pastoral term. Once in a while one hears of a pastorate that continued too long, but it is distressing to observe how brief are the pastorates in most localities. In addition, many pastors would welcome an opportunity to remove, long before one comes. . . .

THESE frank and earnest words are quoted from an address delivered last summer by Dr. Cleland B. McAfee before the synod of Pennsylvania. So great was the impression created by this address that it was printed and distributed among the ministry of the Presbyterian Church, U. S. A., of which Dr. McAfee is moderator this year. No one who knows Dr. McAfee could describe him as either a pessimist or an alarmist. The cheerfulness of his personality, the positive gospel message of his writings, the sturdy note of conviction in his preaching, all alike pervaded by a certain spiritual grace, belie the notion of timidity or exaggeration. His

statements are not to be dismissed as unimportant.

We should feel particularly grateful that Dr. McAfee, in the high rank of his present official position, has had the courage to refer to a situation which has become more and more intense in recent years and which applies not merely to his own branch of Protestantism, but to all its branches. Nothing is ever gained by a refusal to face all the facts, and Protestant ministers everywhere will find themselves on firmer ground in the matter of their own peace of mind if they think through the implications of the mood of restlessness which has victimized some within their ranks. It goes without saying that such a mood is a most subtle danger to the church. When a minister is torn asunder in his inner life by misgivings, hesitation, bewilderment and a sense of defeat, the elements that make for his purposeful service are lowered below the level of effectiveness. If that unhappy mood continues for any length of time it will not fail to transfer itself to the congregation to which he ministers. Anything, therefore, which can contribute to the restoration of steadiness within the ministry will contribute also to the larger circle served by that ministry.

It should be recognized that this mood of unrest

and dissatisfaction is not characteristic of the ministry alone. It is felt among all ranks and professions. It is the inevitable product of the chaotic condition of a time in which many people are questioning the validity of all our customs and institutions. If some ministers are restless and unhappy at their task, there are business men, professors, school-teachers and housewives restless and unhappy also. If any minister doubts this, let him preach some Sunday morning on the longing for escape as expressed in Psalm 55:6. He will be surprised at the number of his hearers, men and women, including some whom he supposed to be entirely free from this particular longing, who will assure him that he has preached directly to their own need. Those ministers who question their usefulness in their locality to the degree of enervating morbidity have been overcome by a mood which is found everywhere. Their hope lies in the fact that the quick sensitiveness which has led them into their dissatisfaction can be the weapon of their deliverance in a new phase of personal power.

Mistaken Assumptions

In the huge majority of instances the prevalent ministerial unrest is based upon two mistaken assumptions. The first assumption is that the minister's happiness in his work depends upon its locality and not upon his own state of mind. The minister in the rural charge envies his brother who labors in the great city. The minister in the great city refers to the easy time of his more fortunate brother whose pastorate lies in the well-to-do suburban area. The minister in the east longs for a parish in the middle west. The middle westerner sighs for a field beside the Pacific breezes and under the sunny skies of California. And the brother in California sometimes gives convincing evidence that even California's climate cannot banish his own unhappiness. Any minister who is so placed that he is likely to receive the intimate, private appeals of his brethren can bear witness to this mistaken assumption which would be amusing were it not pathetic. Except in the rarest instances, a minister's satisfaction in his task does not depend upon the locality of his parish. To be sure, parishes vary greatly in their externals, but the people of any parish are fundamentally alike in the need of their souls. If a minister can dispense spiritual sustenance in the slums he can do it, although the task will be more difficult, among the wealthy. If he can express the gospel effectively in the city he can also express it in the small town. A minister's usefulness does not depend upon his environment. It depends upon his spiritual experience and expression, his resourcefulness, his courage, all those inner elements of personality which mould his mind and heart as a Christian leader.

The Restless Minister

The second mistaken assumption of the restless minister is that he must be freed from the discipline

and difficulty which appear to handicap him hopelessly in his present charge. If he could be disentangled from the particular burden that characterizes his parish all would go well with him. His blunder consists in his failure to recognize that every parish has its set of problems and that a man's adequacy in the ministry is judged by his ability to deal with these problems. Let us admit that, in exceptional cases, there are churches in which certain lay officials are so constituted that the most effective ministry would be nullified. Granting this sort of exception, we can lay it down as a general law that if a minister chafes himself into a condition of unrest in one field the chances are that he will do so in any field, and that if he tackles his problem boldly in one place he will do likewise in another. The real crux of the situation is not the nature of the local difficulty, but the nature of the man who faces the difficulty. It may defeat him or he may defeat it. By pleading for freedom from his particular problem of the moment he is simply asking for a postponement of the inevitable discipline which tests him. Some day, in some parish, he must meet it.

If any minister feels himself hopelessly baffled by his local problem he should find inspiration in the attitude of the business men of his acquaintance. The rapid series of changes in social customs and traditions and points of view which have touched the work of the average church in recent years have affected business life even more deeply. How have the business men faced them? A few have frankly given up, retiring from a field of enterprise which proved too much for them. A few are carrying on as before with diminishing returns. The majority have adapted themselves to the newer methods and opportunities with success. It is never safe, of course, to draw a parallel between the world of business with its tangible profits and losses and the infinitely subtle and invisible values of the spiritual enterprise of the Christian faith, but surely there is a suggestion of the worth of creative adaptability in the business man's readiness to face and analyze and treat the problems of a new day.

The Minister's Opportunity

When all is said and done, the Christian minister at the present time, as always, has a better chance than anyone else to make a ringing declaration of the message of spiritual power and redemption for needy human souls. It is his privilege to be an optimist in a day when the non-Christian voices, from Spengler to Aldous Huxley, are frankly pessimistic. If the Christian church is not an essential part of our social order, what organization takes its place? If the gospel of Christ, in its transforming and cheering New Testament expression, cannot meet our needs, what gospel can? Shall mechanistic psychology save us? Shall humanism, as the new label for an old and ineffective teaching, lead us into the light of a new heaven and a new earth? No; in this transition period, when much of the old is dying and much of the

new is not yet born, the Christian minister has the unique privilege of expressing in word and attitude a message and a way of life which have survived the crises of changing civilizations in the past and are not likely to be permanently defeated in the chaos of our own time. It is not an easy task, and the more sensitive the minister is to the swift currents of contemporary thought and feeling, the more difficulty he will find. But it is his task, and if he cannot banish his unrest in the courageous facing of it in his present field of labor he is scarcely likely to do so anywhere else.

What has been written, of course, is not intended to imply that a minister should never accept a call from one field to another or that he should settle down in a charge on the assumption that it is to be the lifelong expression of his work. Even if it were practical, such an all-around permanency of tenure

would be undesirable. It is not the minister's place of work that matters. It is his attitude. There are exceptional ministers who have spent a lifetime of service at one post, growing steadily and creatively into old age, the radius of their influence widening every decade. There are ministers who have achieved this power as they moved from one pastorate to another. In both instances the same principle was at work, a joyous determination to meet their task in all its phases, unpleasant as well as pleasant, wherever it happened to be, pleading no excuses, expressing no longing for escape, asking for no preferment of position, submitting only to the will of God as found in the mystical experience in which heart, mind and soul seem to unite. Thus they were freed from unrest and pessimism, for the miseries of introspective self-pity had vanished before the absorbing demand of their spiritual vision.

Our New-Old Indian Policy

By Elaine Goodale Eastman

AFTER all, to each generation appears the age-old Sphinx in slightly different dress, since life is new only to the young who never lived it before! And for us who thrilled to the "new hope for the Indian" as far back as the eighties and nineties of the last century, who, as youthful converts, spread the all but revolutionary doctrine of his inborn right and ability to share freely in our gains, who marched under the banner of General Pratt, of General Armstrong, Senator Dawes, Bishop Whipple or Bishop Hare, there is more than a suspicion of irony in the sound of "a new Indian policy" in 1929.

No, there is nothing novel or startling, so far as I can discover, about Secretary Wilbur's announced plans for the reorganization and ultimate elimination of the Indian bureau. There were hopeful souls in 1885 who gave the bureau a bare thirty years to live! The self-same knotty questions of day versus boarding schools, of possible moral harm in the performance of native ceremonies and "pagan" dances, of methods of safeguarding the Indian's lawful property interests, while at the same time the door of civilized opportunity is thrown wide open to the young—these, and others of like nature, were debated even more ardently than now, some forty or fifty years ago.

Disappearance of the Indian Problem

However, the bare assumption that this our ancient enemy was as other men are, a social being, inherently teachable, adaptable, salvable, this was to the great majority of us a new idea in those days. We had been brought up to believe him a filthy and treacherous savage, barely human, the feared and

hated remnant of a fortunately "vanishing race." As our comparative strength increased, hate and fear grew gradually less; "red devils" were transformed into pathetic brown children; and after the sordid tragedy of Wounded Knee and the futile "last stand" of a handful of hungry and bewildered Sioux in the fastnesses of South Dakota's Bad Lands, the "Indian problem" dropped quietly out of sight.

The Passing of Carlisle

The famous Carlisle school, whose young athletes in the grammar grades met, and sometimes defeated, our choicest college heroes on the football field, and some of whose graduates in after years made good in free competition with white men—as was General Pratt's aim and ideal—was summarily disbanded. Government support was withdrawn from the valuable demonstration of Indian educability at Hampton, Virginia. The Indian bureau at Washington was left to develop its system of day and boarding schools in the west, remote from observation, and to administer tribal funds and yearly appropriations as the politicians saw fit, with the far from satisfactory results now becoming apparent. In the press of more considerable issues, the absorbing interest of a series of mechanical marvels, the stirring atmosphere of a world war and its amazing consequences, our thoroughly subdued and inarticulate little menagerie of tribal remnants has been all but forgotten by the public—except that the vote was at last conferred, only a few years ago, in recognition of their volunteer war service. If they were thought good enough to fight and die for America, why, surely . . . !

The "Meriam Report," summing up a special and

unbiased investigation by a board of experts, is the unanswerable indictment of our strictly "political" handling of a complicated social question.

Justice and Fair Play

No, the Wilbur policies are not new, but they do represent a much-needed restatement of a policy now at least a half-century old but largely fallen into desuetude, a policy of simple justice and fair play toward our native American. Here is a virile and a gifted stock needing only opportunity in order to survive—not, indeed, as a separate people, but as a genuine addition to our composite American race. Dishonesty, incompetence, and graft are no new thing in Indian administration, but sadly familiar to those of us who fought against heavy odds to uncover like frauds and stupidities a generation and more ago. No one is sufficiently hardened to defend them. The most that can be said on that score is that, in our present stage of moral development, the weak inevitably go to the wall! The cure, if any, lies in full publicity—in light, and ever more light; for which reason the new era of discussion is most welcome. Even the Mohonk conference of the eighties is happily revived this year.

There is, however, and has been these many years among friends of the Indian a sincere and fundamental divergence of opinion regarding him. In essence, it would seem to be the perpetual quarrel between the artist and the pragmatic, between the moral crusader and the tolerant worldling, between the student of things as they are and the advocate of changes believed to be for the better. These typical viewpoints, in so far as they concern our subject, can hardly be better stated than by Mary Austin in the October Forum, on the one hand, and on the other by that redoubtable old warrior, R. H. Pratt, who now rests from his labors.

The Best of Aborigines

Mrs. Austin, who has long lived among and written of the gentle and artistically developed southwestern tribes, is strong for a policy of non-interference with native customs and modes of thought. She attributes our failures in large measure to what she terms an ingrained tendency to "look upon an Indian as an inferior white man," and thereupon to undertake the impossible task of making him over in our exact image. We could, instead, she would say, "make of him the best of all aborigines." She will never admit that he can be anything but a "primitive." She prefers for him beyond all question the simple village school, where the child may remain "in the loving care of his parents," retain all that is best in their traditions and all that is harmless or convenient in their habits, dress, and devotions, and yet "learn all that an Indian needs to know."

At the opposite pole we have General Pratt, starting from the postulate that the red man is in no sense an inferior, but a man among men. The child of

whatever race is born naked, speechless and without prejudices; therefore, such differences as develop are almost entirely due to differences of environment. White children adopted into an Indian tribe in infancy have been observed to grow up practically indistinguishable from Indians, except for the color of their eyes and hair. The reverse experiment is equally feasible and has been proven so.

"The Indian is no problem," declared General Pratt long since, assuming, as we all do in practice if not in theory, that civilization is upon the whole an advance from the primitive, and even an imperfect Christianity superior to a vague and fearful nature-worship. "To civilize the Indian, get him into civilization. To keep him civilized, let him stay!"

Reconciling the Two Views

Strong antagonism has always developed between these two opposing schools. The disciples of each have hurled at the other such epithets as sentimentalist, impractical theorist, bigot, and martinet. It is because I am in a measure sympathetic with both, having enjoyed an experience similar to that of Mrs. Austin (but among the Sioux, a quite different people!), at the same time working under the greatest Indian educators, that I venture to offer my plea for their reconciliation in the adoption of a broad and consistent "Indian policy."

We shall not pause to debate the advisability of a line of conduct based upon common honesty! The Nation, in a recent editorial, points with justified severity to our shameful record in that regard. It early became an axiom among the Sioux that "all white men are liars"—and no wonder! That present-day red men, although for the most part extremely poor, are not paupers or dependents, but possessed of large and very valuable properties and natural resources, too often administered badly or contrary to their interests, is a fact, I think, not widely known or appreciated. The Nation calls upon those charged with fulfilling our responsibility toward these our "wards"—for, though now nominally citizens, they mostly remain in tutelage as regards property control, schooling, and other vital matters—to "respect their religious and family life," something that has been very generally neglected in the past. The inevitable process of readjustment can hardly be helped by riding roughshod over the tenderest human feelings, or by deliberately destroying fundamental moral codes and obliterating cultural patterns.

Up to this point, I am in full agreement with the editor of the Nation, and with Mrs. Austin. I am in accord with the latter, as well as with Secretary Wilbur, in believing that the first American has something of value to contribute to our national life and racial stock. The results of intermarriage and gradual amalgamation, now well under way, should be generally good, and it is well known that some of our outstanding men and women freely boast of aboriginal blood. Theodore Roosevelt once remarked, in

speaking of his own lines of descent, that he only regretted he could find no Sioux or Cheyenne upon his family tree!

But, after all, does not this view tend to minimize, rather than to magnify, racial peculiarities? For a harmonious blend, whether biological or merely cultural, obviously there must be general acceptance by a numerically insignificant and politically bankrupt people of the language, customs and ideals of the dominant race. This may, indeed must, result in certain losses—of picturesqueness, of individuality, possibly of self-respect. It may do the child of nature no moral good whatever to put him into trousers, and the substitution of air-tight, stove-heated cabins for the airy and movable tepee has caused grave physical harm.

Nevertheless, these things must certainly strike the fair-minded observer as necessary stages in a kind of progress that cannot well be avoided, if there is to be progress instead of degeneracy. We have made it forever impossible for our aborigines to develop naturally along racial lines.

Means of Education

It would seem that native ceremonies and dances might be allowed to die out of themselves, only avoiding their commercialization and vulgarization by

whites. For forty years I have been a champion of the camp day school, long the forlorn stepchild of the system, as of adult education of Indians in their homes, yet not to the exclusion of other methods, such as General Pratt's "outing system"—a kind of home apprenticeship under careful supervision—and the free admission of advanced students into higher schools and colleges.

As for setting these children, shown by recent intelligence tests in the southwest to be little if any below the average of our race, to "learn all that an Indian needs to know," that seems to me simple arrogance. Who are we to decide arbitrarily how much any individual needs to know, or to limit him for life to the environment in which he happens to be born? Surely no such idea is in consonance with our mobile and generally standardized civilization!

No, it isn't a "good Indian" that we want to develop, any more than an "imitation white man." We want to see a man standing on his own feet, reacting intelligently to our modern life, and needing not to advertise or in any way to stress his racial heritage. That does not mean that he should either be ashamed of it, or forget it. But what shall it profit him to remain "the best of all aboriginals" unless he may also hope and expect to be accepted without condescension as a good American?

B O O K S

All the World's a Stage

THE THEATER—THREE THOUSAND YEARS OF DRAMA, ACTING AND STAGECRAFT. By Sheldon Cheney. Longmans, Green & Company, \$10.00.

VISITORS to the ancient theater of Dionysus at Athens may even yet find a hint of one possible method of dealing with clerical opposition to the drama. The seats in the front row were reserved for the priests, and one may still read the carved inscriptions indicating that they were the special preserves of the priest of this and the priest of that. The dramatic critics of Athens, if there were any, had to buy their tickets and take their chances with the *hoi polloi*, but the Athenian clergy came in on paper and had the best seats in the house. I do not urge the revival of the practice. Times have changed. Still—there might be something in it. It would at least probably insure that when the ministry does turn critic of the stage it would have some solid basis of first-hand knowledge. Lacking that, I strongly recommend the reading of Cheney's informing and fascinating book.

If one traces the origins of drama, as the author does, back to the ritual dances of primitive peoples, assuming that the practices of contemporary tribes which have had little contact with western civilization are somewhat akin to those of the ancients, the lineage of drama is even older than three thousand years. These dances were—and in sheltered spots still are—partly narrative, partly anticipatory of future action, partly imitative magic. The dance element diminishes and the dramatic increases in the retelling of heroic episodes of war or the hunt with mimetic accompaniment, and in some cases the priests are the principal actors. Greek drama, springing

from a religious root, combined the qualities of sacrament, entertainment and esthetic tournament. Generally speaking, tragedy kept closer to its religious origins while comedy was a development of revelry. Few achievements of the human mind have had more serious import or higher artistic value than the works of Aeschylus and Sophocles. There is a comedy of thoughtful laughter, but there was little of that even in Aristophanes. In that greatest master of Greek comedy there is some lyric beauty, more boisterous wit, and a great deal of slapstick and banana-peel humor and of what is now called (with economy of electric lights in the sign) "burlesk."

Roman drama was not religious at all in any serious way. It included many forms and types of comedy, some imitating the later and worse Greeks, and one—the Atellan farce—beginning the tradition of the play of stock characters which has had a long and interesting history. The Romans added to the theater elaborate architectural background, though little or no painted scenery, and developed spectacle to a point that still leaves Hollywood envious. Even the austere Greek plays were revived with vast elaboration as tremendous shows. Cicero protests against introducing 600 mules into the "Clytemnestra." (One recalls an announced production of "Uncle Tom's Cabin" with "twenty bloodhounds, four Uncle Toms and a whole chorus of Topsy's.") Only a thin line divided these dramatic spectacles from gladiatorial shows. Later Roman comedy consisted of farces and scandals which escaped being "suggestive" only because they left nothing indecent to the imagination. Enter the church. It was time. Christianity set itself against both bloody spectacle and indecent comedy, which constituted all the drama there was.

See Tertullian's "De Spectaculis." Arius proposed the development of a Christian theater—but he was a heretic and nothing came of it until long after it had been forgotten that he had proposed it. In the Christian Roman empire drama disappeared.

The church took away, and the church gave back. After a long interval, drama arose in the church—mystery plays, growing out of brief dialogs introduced into the mass for Easter, Christmas and other high days. This is a complicated story, and one of much importance from the standpoint of the religion, though probably this type of play has been overemphasized in the recent revival of interest in the religious values of drama. Mr. Cheney tells it well, though he omits the Italian "lauds" which, in and after the thirteenth century, furnished one of the minor currents in the widening stream of churchly drama. With the renaissance came a return to classical models and secular themes, from which the development has been continuous to the present day. Especially excellent is Mr. Cheney's account of the Italian *Commedia dell'Arte*. I regret that he omits reference to the marionette theater and the utilization of materials from the Carolingian cycle—though these would have been good for scarcely more than a footnote in so comprehensive a survey.

The story of modern drama—and that is by far the most important part of the whole—is too involved for brief recapitulation. The author covers the whole field, not excluding the orient and the movies. He gives not only a vast array of facts, systematically arranged, but the basis for a theory of the theater and some intelligent estimate of what we may reasonably demand of the theater in our own time and in the immediate future. One thing, at least, modern drama at its best is not; it is neither an alternation nor a compromise between a realistic and photographic representation of life and a romantic "escape" from reality. I strongly recommend the reading of the book, in spite of the fact that it is rather expensive—about the price of two good theater tickets.

WINFRED ERNEST GARRISON.

Books in Brief

JESUS-JOSHUA. By Professor Gustave Dalman. Macmillan, \$4.50.

This is a series of studies in the Gospels based on a careful examination of the text in the light of the author's well-known interest in the Aramaic of New Testament times, and its influence upon the early Christian writings. The mother language of Jesus was the Aramaic. He was doubtless also in some measure familiar with the Greek used in Syria. He may have known Hebrew, as Professor Dalman insists, though the fact that he read from the roll of Isaiah in the synagogue at Nazareth would not prove this, as only the Torah had to be read from the Hebrew. The sermon on the mount, the passover meal and the last supper, and the narratives of the crucifixion are examined with minute attention to the linguistic phenomena which they disclose. Many interesting suggestions are offered in the discussion. Those who are familiar with the author's work, the "Words of Jesus," to say nothing of his Aramaic Grammar, will appreciate the wealth of scholarship which he brings to the present discussion.

MOSLEM MENTALITY. By L. Levonian. Pilgrim Press, \$2.50.

An interpretation of the present attitude of the Turks toward western civilization and Christianity. The author is an Armenian Christian, and is dean of the School of Religion at Athens. A better title for the book would be "The Turkish Mind," for there are large areas of Islam to which the work

does not apply, and the mental capacity of that people, which is the usual meaning of the term mentality, is not the subject of the discussion, but rather the present sentiment of Turkey toward the occident. The revolutionary change that has come over that country under the leadership of Mustafa Kemal is set forth in vivid form, and the reasons for it are given in an informing description of former and present points of view as expressed in the literature and other public utterances of Turkish leaders. Whether Christianity is making headway among the Turkish people, and the methods by which its spread could be hastened, are the themes of the closing chapters. Nothing could be more interesting than the rapidity with which Turkey is adopting western customs, literary forms and industrial utilities. Does this include the religion of the West? The book tries to answer that question. But the answer is itself a question.

TROUSERS OF TAFFETA. By Margaret Wilson. Harper & Bros., \$2.00.

"She has Hope. To think now of that one being God's Blessed." That was what they called it. Not fear, nor dread, though month by month they saw women dying in childbirth! It was just *hope*, to them . . . hope of life and salvation. The author of "The Able McLaughlins," who spent eight years in India as a medical missionary, has drawn in graphic scenes the life story of India's womanhood. It could not be adequately told by one of less skill.

THE STREET OF CHAINS. By Lillian Lauferty. Harper & Bros., \$2.50.

Of all the family only Carlie held to the strict Jewish interpretations that the beloved grandfather had made. But when her sister, Tress, the bizarre beauty of the family had married into Beacon Street, and became involved in a semi-scandal, Carlie saw the narrowing influences of other traditions as strict as her own. Realizing them, she boldly abandoned her former position. Then only did she, Gruenturm to the narrow, nobly so, rise to a new position of happiness. Only the intellectual reader can comprehend and sense the excitement, the thrill of this novel.

Briefer Still

Genesis. (Kahoe & Company). This is the same old Genesis you have always known, and in the King James Version, but beautifully printed in a type that caresses the eye, and bound so intriguingly that one is convinced at a glance that the book must be worth reading. Not a footnote, cross-reference, verse division, or any other distraction, but an occasional wood cut to fill out a page and assist the imagination.

Cast in Bronze, by Gertrude Huntington McGiffert (Mosher, \$1.75). The poems which fill the hundred pages of this attractive volume represent the reactions of a sensitive and genuinely poetic mind to scenes in Egypt, Greece and Palestine. They are no tourist's prosy notebook done into verse, but authentic poetry of good and even quality with not infrequent passages which embody and transmit emotional experiences and imaginative insights of more than common beauty. The translations of a score of fragments from the Greek anthology are among the author's more successful—and difficult—achievements.

The Koran, translated by E. H. Palmer, (Oxford, \$0.80). The Koran is so dull a book that the finding of a luminous line in it is occasion for excitement and surprise. Still, there are some. Palmer's translation has been favorably known for thirty years as faithful, accurate, and as readable as any.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bishop Anderson Heads Episcopal Council

At a meeting in the Cathedral at Washington, D. C., on Nov. 14, the bishops elected, as successor to the late Rev. John Gardner Murray, Rev. Charles P. Anderson, as president of the National Council of the Episcopal church. The National council is the governing body of the communion in the intervals between the triennial meetings of the general convention, and has oversight of the whole program of the church. Bishop Anderson is the head of the diocese of Chicago, having served as bishop or bishop coadjutor in that diocese since 1900. He is a Canadian by birth. He is the author of several volumes, including "Letters to Laymen," "Religion and Morality," and "The Religion of Our Lord." As head of the National council, Bishop Anderson's position is the nearest American analogy to the place held in the Anglican church by the archbishop of Canterbury.

President Hoover Commends Work of Missionaries

When the Woman's foreign missionary society of the Methodist church recently celebrated its 60th anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. W. F. McDowell, one of the officers of the society, Mr. Hoover said: "I have had occasion over many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

Boston Churches Discuss Industrial Relations

Under the auspices of the federation of churches of Boston, an industrial relations conference was held Nov. 17, 18 and 19 on the general theme, "Industry and the Social Conscience." Among the topics discussed were: "The Motives of Men," "Unemployment," and "Democracy in Industry." An impressive list of speakers led the discussions, including clergymen, labor leaders and employers.

Fifty Years a Missionary

Rev. James W. Hawks, Presbyterian missionary to Persia, observed the semi-centennial of his service there by publishing a Bible dictionary in the Persian language. Mr. Hawks is recognized as an authoritative scholar in the field of Persian literature.

Rev. Mark Pearse Seriously Ill

It is reported that Rev. Mark Guy Pearse, widely known Wesleyan minister, and author of many books, is seriously ill at his home in London.

Dean Robbins Elected to Ohio Diocesan Leadership

Rev. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine, New York city, was elected bishop coadjutor of the diocese of southwestern Ohio, Nov. 6. Dean Robbins, if he accepts

election, will virtually be the bishop of the diocese. Rev. Boyd Vincent, who is the oldest living bishop of the church in point of service, retired several months ago after serving 43 years, being now 84 years of

age. Rev. Theodore I. Reese, who has been bishop coadjutor of the southern diocese for 16 years, recently suffered a stroke of paralysis. Since leaving the dean-ship at St. John the Divine, Dean Rob-

British Table Talk

London, November 5.

MUCH has happened since I last wrote.

The relations between Great Britain and India have been changed in such a way that they will never be the same again. There have been misunderstandings,

blunders, indiscretions, de-liberate or otherwise, but when these are forgotten

the proclamation by Lord

Irwin and the response to it from Indian

leaders will be remembered, I believe, for

good. But there are some who see only

perils ahead. Let me recall the position.

Mr. Wedgwood Benn, the secretary for

India and the viceroy, have reassured the

peoples of India that the goal of British

policy is a dominion status for India

within the British empire. That is to

say, India is to have ultimately a stand-

ing such as Canada and Australia have.

This is not new; but what one says must

always be studied in the light of *when*

one says it. For the viceroy to say this

at the present moment in India is a fact

of immense significance. It has aroused

at once a sympathetic response from a

body of Indian leaders who never seemed

likely to act together, certainly not in any

way of cooperation with the British raj.

* * *

Anticipating the

Simon Report

But there is the Simon commission which will make its report after Christmas. Why did not Mr. Benn consult them? Lord Birkenhead and others are furious. Did the secretary for India consult Mr. Baldwin? The Daily Mail said that he did. But Mr. Baldwin said that this was altogether untrue. So rumors and counter-rumors have been flying to

and fro. It is peculiarly important to remember that Mr. Benn forecasts the summoning of a great conference in India of all parties to deal with the reconstruction of Indian government when the Simon commission has finished its report. Thursday they are to debate the matter in parliament. I understand that there will be no attempt to make the condemnation of Mr. Benn for his neglect of the Simon commission a matter of life and death for the government. No doubt Lord Birkenhead will score many points in the lords, where labor is small and weak. But in the main the people of this country will refuse to become excited and will say to Mr. Benn: "You are in the right way; do not go too fast; but carry on." A new hope has dawned for India with the promise of the conference and the revived and reaffirmed promise of dominion status. No party can give this at once, but it cannot now be postponed.

* * *

General Smuts at

Oxford

General Smuts is in England clearly with a policy to commend to us. In his Rhodes memorial lecture last Saturday he unfolded his thesis with all his customary skill and eloquence. In the course of his lecture he made certain criticisms of missions in Africa, the work of which after a hundred years had not profoundly changed the African, so he claimed; but it is not a mere rhetorical argument to inquire what the white settlers of his own race and of the British stock have done for the African during the same hundred years. To this hour well over 95 per cent of the education which is provided for

(Continued on page 1486)

An introduction to the Philosophy of Religion

THE RELIGIOUS RESPONSE

By Henry Wilkes Wright

Professor Wright of the University of Manitoba has written an Introduction to the Philosophy of Religion. The book has grown out of popular addresses in which the author has defined the philosophical aspects of religion in non-academic terms. His is an admirable presentation of the argument for value-judgments as the mainspring and substantial reality of religion. Because of its high estimate of personality, he sees Christianity as the greatest of world religions. \$2.00

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bins has been serving on the staff of the Church of the Incarnation, New York city, and as professor of pastoral theology at General Theological seminary.

Negro Baptists to Raise Two Million for Education

The National Convention of Baptists of

America (Negro) is undertaking to raise two million dollars for education. This group is the largest of the religious groups of colored people.

Protestant New York Numbers More Than Half-Million Members

The Protestant church membership of

Bishop Manning and the Unity League

(See editorial on page 1462)

BECAUSE the exchange of correspondence between Bishop William T. Manning, of the Episcopal diocese of New York, and the rector and vestry of St. George's Episcopal church in that city is likely to become of historical importance, the principal items in this correspondence are printed herewith. As is explained in the editorial columns of this issue of *The Christian Century*, Bishop Manning formally intervened to prevent the Christian Unity league, during its recent convention in St. George's church, from holding a communion service over which Dr. Henry Sloane Coffin, president of Union Theological seminary, was to have presided. The communion service was later held in the chapel of Union seminary with Dr. Karl Reiland, rector of St. George's, and Dr. Robert Norwood, rector of St. Bartholomew's, assisting Dr. Coffin.

Letter from Bishop Manning

Bishop Manning's letter, which drew national attention, was as follows:

To the Rector, Church Wardens and Vestrymen of St. George's church, New York.

Brethren:

I have learned only in the past few days that in connection with a meeting of an organization known as the Christian Unity league it is the purpose of your rector, the Rev. Dr. Reiland, and your purpose, to permit a communion service to be held in St. George's church at which the officiant is to be a minister who has not received Episcopal ordination.

I received no previous intimation from you of this proposed service, and learned of it only from the published announcements, but since learning of it I have had conference in regard to it with your rector, and with you, and it is now my duty, as your bishop, to express to you clearly, but in all affection, my judgment in the matter, and I write the more freely because, as you know, the cause of Christian unity is one in which I have labored for many years.

In the discharge of my duty as bishop I am obliged to point out to you that the action which you are proposing to take would be a violation of your obligations as members, and officers, of the church to which you belong, and to request you, as I do hereby, not to take this action.

In the Episcopal church there are some things which we are permitted to do in the direction of unity, and there are other things which we are not permitted to do, and we who belong to this church must abide by her laws and principles.

The question is not what you, or I, may think about the doctrine of the ministry, but what the church's doctrine is, and what our obligations are under the laws and canons of the church.

Every minister of the Protestant Episcopal church, before he can be ordained, makes in writing and signs his name to the following declaration and promise: "I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal church in the United States of America."

As to the question of the ministry, the book of common prayer, by the regulations of which we are all of us bound, directs, in the preface to the ordinal, that no man shall be permitted to exercise the functions of the ministry in this church unless he "hath had Episcopal consecration or ordination."

The canon of the church, enacted by our general convention, makes this law, laid down in the prayer book, a direct obligation upon church wardens and vestrymen, as well as upon the minister of every congregation, in the following words: "No minister in charge of any congregation of this church, or, in case of vacancy or absence, no church wardens, vestrymen or trustees of the congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church; provided, that nothing herein shall be so construed as to forbid communicants of the church to act as lay readers, or to prevent the bishop of any diocese or missionary district from giving permission to Christian men who are not ministers of this church to make addresses in the church on special occasions."

It is, I understand, your view that although you are forbidden both by the prayer book and the canon to hold in your church such a service as that above mentioned you have the right to loan your church to others and to permit them to hold therein this service which you are forbidden to hold yourselves.

The chancellor of the diocese, however, advises me that you have no such right. As a corporation created by the law of this State you are given the right to maintain worship of a prescribed kind, namely, the worship of the Protestant Episcopal church and the chancellor has given me his opinion that as a matter of law it would be ultra vires and illegal for you to loan your church for a service such as that proposed.

In any case, the loaning of your church for a communion service at which the officiant is to be a minister who has not received Episcopal ordination would seem to be only a way of evading the law of the church and of doing by a less direct method that which the prayer book and the canon both expressly forbid; and therefore in the discharge of my duty as bishop, and for the sake of peace and unity in the church to which we belong, I must earnestly beg you, and I do hereby officially admonish

(Continued on next page)

greater New York now numbers 570,000, in 1,235 churches, and in the districts in New York and New Jersey contiguous to

New York city there is an additional membership of 665,000 gathered into 2,488 churches.

**Disciples College
Loses President**

Dr. Miner Lee Bates, after a period of

BISHOP MANNING AND UNITY LEAGUE

(Continued from preceding page)

you, not to carry out your plans for the above mentioned communion service at St. George's church and not to "permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church."

In conclusion let me say a word as to the policy adopted by the Christian Unity league. As Sir Henry Lunn, a Methodist, and known the world over as an advocate of Christian unity, points out in his letter last Sunday in the New York Times, the announced policy of that organization is a strangely mistaken and a clearly disruptive one.

The members of the Christian Unity league will not aid the cause of unity by seeking to force their views on others and certainly not by trying to override and break down the laws of churches to which they belong. It would be neither a help toward unity nor an act of Christian courtesy if we of the Episcopal church should in like manner try to induce Roman Catholic priests to disobey the laws of their own church and take part with us in a united communion service. The cause of Christian unity will not be helped, but will rather be hindered, by action of this sort. The spirit of lawlessness and exaggerated individualism leads only to confusion, division and disunion. We shall all of us

make true advance toward unity by showing respect for the principles of those who differ from us and by loyalty to our own actual and present obligations.

As the announcement of this proposed service has been given wide publicity, and in view of the deep concern which it has caused in this diocese, I am making this letter public.

Praying for God's blessing upon you and upon the congregation of St. George's church, I am

Faithfully yours,

WILLIAM T. MANNING,
Bishop of New York.

Dr. Coffin's Letter

At the same time, Dr. Coffin offered the use of the chapel of Union seminary to Dr. Reiland in this letter:

My dear Dr. Reiland:

I am in receipt of your message that Bishop Manning has prohibited communion service in St. George's in connection with the New York conference of the Christian Unity league, at which I had been asked to officiate. I have accordingly telegraphed to Dr. Ainslie offering him the chapel of the Union Theological seminary for this service. It gives me great pleasure to invite you to take part in this service where ministers of all communions can freely share as brethren in the Holy Supper of our one Lord.

May I say that, of course, I should not have accepted the invitation of the con-

ference had I not been assured by you that you and your vestry had thoroughly thought through your ecclesiastical right to offer the use of St. George's church to the conference for this service and had you not said that it was your and their wish that I should officiate.

The ministry of the church in which I serve has as unbroken a tradition, reaching back to the earliest age, as the ministry of any church in Christendom—if one cares to boast of these carnal things. I would not willingly expose this ministry to such disparagement as appears to be put upon it by Bishop Manning.

With sincere personal regards, believe me,
Cordially yours,

HENRY SLOANE COFFIN.

Dr. Reiland Cancels Invitation

At the opening of the convention of the Christian Unity league Dr. Reiland presented this statement:

To the New York conference of the Christian Unity League:

In behalf of the vestry of St. George's church, which granted the request of the Christian Unity league for the use of St. George's church for a non-Episcopal celebration of the Lord's Supper on Friday evening, Nov. 15, I am sorry to have to inform you that Bishop Manning has forbidden this service and, accordingly, with very deep regret, we are compelled to withdraw the permission we gave for the
(Continued on next page)

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21 years as president of Hiram college, Disciples school near Cleveland, O., resigned early this month. President Bates, when interviewed, said that the plans an-

nounced at the outset of his administration had been largely accomplished and that, for the era now dawning, with its very great changes, the reins should now be put into

BISHOP MANNING AND UNITY LEAGUE

(Continued from preceding page)

celebration of the Lord's Supper in our church building as the closing service of the conference.

We of St. George's are greatly disappointed, but we are not in despair. The authorities of this parish have no doubt of their ecclesiastical regularity and are convinced both of the correctness of their canonical position and the righteousness of their Christian purpose.

We are actuated by no other aim than to promote "the unity of the spirit in the bond of peace."

Sincerely,

KARL REILAND,

For the rector, church, wardens and vestry of St. George's church in the city of New York.

Episcopal Rectors Protest

A formal statement, signed by 13 Episcopal clergymen, said in part:

The undersigned ministers of the Protestant Episcopal church in attendance at the New York conference of the Christian Unity league hereby express their regret and mortification at the action of the bishop of New York in forbidding the rector and vestry of St. George's church to allow the conference to celebrate the Lord's Supper in their edifice because the minister who was to officiate was not episcopally ordained. Such action on the part of a bishop of the Episcopal church deprives our church's overture toward unity of all meaning, if it is acquiesced in by the church. . . .

It is in the interest both of the Episcopal church's canon law, which is liberal upon this point, and of the cause of Christian unity, that we feel it our duty to declare that the bishop of New York has not construed the law in the spirit of our discipline. He has shown a narrowness of interpretation in regard to the canon that is hurtful to the church's best interest and most inconsistent in a bishop who is so indulgent of the reservation of the sacrament, in spite of the church's express prohibition of such a practice. This one-sidedness of discipline must deprive his ruling in this case of any weight with impartial people.

If the proposed service had gone on, no law would have been broken, but an ancient custom would have been made fruitful in good will. In the interest of Christian fellowship and of the Protestant Episcopal church we express our conviction that this ruling is an infringement of the rights of the vestry and an injury to Christian unity. It should be resisted and disavowed.

This statement was signed by Carl F. Grammer, rector of St. Stephen's church, Philadelphia, Pa.; Robert Norwood, rector of St. Bartholomew's church, New York city; Beverley D. Tucker, Jr., rector of St. Paul's church, Richmond, Va.; Thomas F. Opie, rector, Church of the Holy Comforter, Burlington, N. C.; Wilbur L. Cas-

well, rector, St. Paul's church, Yonkers, N. Y.; Guy Emery Shipler, editor, the Churchman; Clifford Gray Twombly, rector of St. James' church, Lancaster, Pa.; Walton Hall Doggett, rector of St. John's church, Framingham Centre, Mass.; J. Howard Melish, rector of Holy Trinity church, Brooklyn; Charles Malcolm Douglas, rector of Christ church, Short Hills, N. J.; Luke M. White, St. Luke's church, Montclair, N. J.; Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn, N. Y.; John Lowry Hady, rector of Gloria Dei church, Philadelphia, Pa.

Dr. Ainslie to Bishop Manning

In an open letter to Bishop Manning, Dr. Peter Ainslie, president of the Christian Unity league, declared in part:

. . . The league is composed of Christians holding membership in all Christian communions in America. There are as many Episcopalian members as there are members of any other communion. Included in the league membership are bishops of your church, who affirm their belief that all Christians are equal before God and that we, therefore, ought to conduct ourselves toward each other as brothers in Christ. I know of no instances among us of Episcopalian league members forcing their views upon other Episcopalians who do not believe this, or of league members in other communions attempting to force their views upon members of their churches who do not believe this.

Your illustration of an attempt to force views upon a communion in which this league has no members is too absurd to be a matter of comment. We are not working from without; we are working from within. We are not interested in the uniformity of system among the churches. We are concerned with the "unity of the spirit" in Jesus Christ. Your policy, my dear bishop, is that of force and the letter; the league's policy is that of fellowship in the bonds of love.

When you charge that the Christian Unity league will not aid the cause of Christian unity by advocating the equality of all Christians before God, are we to understand that your policy will aid the cause of Christian unity when you forbid Dr. Henry S. Coffin, a Presbyterian minister, whose orders are as old and valid as your own, to celebrate the Lord's Supper in a Christian unity conference held in an Episcopal church?

There is a large sentiment in all the churches for the unity of our Lord's followers, far beyond the official pronouncements of the churches. The Christian Unity league, composed of more than a thousand Christians who hold membership in various churches, has arisen as a result of this growing condition. There is also an increasing sentiment that Christian unity will never come to pass until it becomes the people's problem. In our membership are both the leaders and representatives of the masses, including some of the most outstanding ministers and laymen in America.

the hands of a man "who belongs to the new day by birth, by training and by experience." President Garfield was at one time head of Hiram college.

Seattle Society Works For Peace

The Seattle Peace society has recently purchased and distributed 300 copies of the colored poster containing the Pact of Paris. These have been placed in all the public schools of the city and county, in the public library and in several churches and Y buildings.

Dean Inge and Glenn Frank on Religion

Commenting on Dean W. R. Inge's recent statement that "the great religions were at their best when they were fresh from the mint," Pres. Glenn Frank, of the University of Wisconsin, says: "When we see the frantic efforts that intelligent men are now making to bleach Christianity, for instance, from the innumerable discolorations it has taken on from the varied peoples, philosophies, periods and powers that have taken it in hand from time to time, it is difficult to dispute Dean Inge."

Bible Chairs at University Of Alabama

C. M. Haygood, recently Y secretary at Birmingham, Ala., has been called to assume the leadership of the chair of Bible and religious education on the campus of the University of Alabama. This chair was established two years ago by the Baptist denomination, and is supported princi-

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We do not read a half-dozen pages before we begin to see who's who and what's what, and how to go about it in our scheme for approach to closer union among the churches. The questions asked are scientific in that they set us to searching for the causes of denominationalism, and of its strength and weakness.

The questions are vitally human, having much to do with our likes and dislikes.—*Bishop FRANCIS J. McCONNELL in The Christian Century*.

Race Attitudes in Children

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All who are charged with responsibility for programs of progressive religious education will find this book stimulating and full of challenge.—*Religious Book Club Bulletin*.

The entire presentation is characterized by the open-mindedness which permits the author to refrain from being dogmatic in regard to the directions in which children's race attitudes should be modified.—*International Journal of Ethics*.

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pally by the Baptist churches of the Tuscaloosa association. The Methodists also have provided courses in religious education on the university campus, under the leadership of Rev. O. K. Lamb.

Dr. A. J. Brown to Edit Missionary Review for a Year

Dr. Arthur J. Brown, who retired from

active service in July, becoming secretary emeritus of the board of foreign missions of the Presbyterian church, is to serve

Special Correspondence from India

Poona, October 25.

INDIA is a commission-ridden country. She has not yet recovered from the excitements and conflicts connected with the Simon commission. Its report, which is now being prepared in England, is awaited

Royal Commission on
Labor in India

with mixed feelings by Indians. Indians generally are of opinion that

it is unlikely that the commission, composed as it is of seven Britishers and constituted with the backing of all the political parties in Great Britain, will make any drastic recommendations, like the granting of dominion status to India. However that may be, another royal commission last week began its work in this country, this time to consider the labor problems in India. Unlike the Simon commission, this labor commission is composed of British and Indian members. It is presided over by Mr. Whitley, who was formerly the speaker of the house of commons and who has been intimately connected with some well-known reforms in industrial relationships in Great Britain. Among the Indian members are men like Mr. Srinivasa Sastri and Mr. N. M. Joshi, both members of the Servants of India society, who command the confidence and respect of the Indian public. In spite of the satisfactory nature of the personnel of this commission, there is a tendency among the labor leaders of the extremist party to boycott the Whitley commission. But there is no reason to apprehend that anything like the opposition with which the Simon commission was re-

ceived throughout the country will develop in the case of the labor commission.

* * *

Religion in Indian Education

In connection with the Simon commission, an auxiliary committee was appointed to inquire into and report about the progress of education in India in relation to the development of democratic government among the people. This committee has now published its report. There is one recommendation which this committee makes which is of very great significance. There has never been any kind of religious instruction in the state schools managed by public funds. This has been in accordance with the traditional policy of the British government to maintain strict religious neutrality. The absence of any provision to give religious instruction in government schools has been in the way of Muslims sending their children to schools. For this reason Muslims in India are far behind other communities in educational progress. In order to remove this disadvantage, the committee recommends that in the case of schools conducted by government for Muslims, provision should be made for imparting religious education along with general education to Muslim children. What the committee means is that Muslim religious instructors should be appointed on the staffs of such schools. The committee goes further and recommends that where there is such demand for religious instruction among other communities, similar provision should be made for them also. This will mean that where Hindus or Jains or Christians, Catholic and Protestant, require that in the government schools which are attended by their children, provision should be made for teaching their religions, government should be prepared to appoint suitable teachers and make necessary arrangements.

* * *

Need of Character Education

That a recommendation of such far-reaching nature could be made by the majority of a responsible committee composed of Indians and Britishers is an indication of the growing conviction among many in India that the purely secular education given in state schools in India is inadequate in helping the young to build up a character which will stand the stress and strain of modern life. This recommendation, it will be recognized, is in line with the finding of the Jerusalem meeting on the subject: "For all national educational systems we covet the influences of the Christian religion: but except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based on none." It remains to be seen, however, whether government will accept the recommendation of its committee.

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as editor of the *Missionary Review of the World* for a year, during which time Dr. Delevan L. Pierson, the editor, will visit the missionary fields of Asia.

42-Year Pastorate Closes

Rev. W. F. Skinner, minister at First Presbyterian church, Gouverneur, N. Y., for the past 42 years, has resigned, because of ill health. Mr. Skinner graduated from Princeton Theological seminary in 1887, and came immediately to the New York pastorate. During his ministry the congregation was largely increased and a fine stone church building and a parsonage were erected. Mr. Skinner's son, W. Sherman Skinner, a student in Princeton seminary, occupied the pulpit of the Gouverneur church the two weeks following his father's resignation.

Father Duffy Asks Aid for Dwindling New York Parish

The Catholic Citizen reports that Rev. Francis P. Duffy, pastor of the Church of the Holy Cross, New York city, has addressed a plea to his parishioners asking that they save this church from the advances of commerce. The church, Father Duffy said, is in danger because of the decline in parish membership and because of the increasing expense of the school. The membership has dwindled from 1,200 to 500 in ten years, the priest declared, and the expenses have been mounting until the present cost of the parish is \$65,000 a year.

Japan Emperor Honors Methodist Sanitorium

The tuberculosis sanitorium at South Mountain, Haiju, Korea, the first such sanitorium in all Korea, has recently received favor from the emperor of Japan, in the form of a certificate of merit and a grant of money from the imperial household. Dr. Sherwood Hall is superintendent of the sanitorium, which is maintained by the Methodist church.

Young People Lead in Malden, Mass., Church

An experiment in young people's work is being conducted at First Baptist church, Malden, Mass. There is a senior high school department of the church for all young people fifteen to eighteen years of age which promotes a Sunday morning program, a Sunday evening vesper service, a plan of cooperation with the pastor in the evening church service, and a variety of weekday meetings for the purpose of plays, the publication of a weekly paper, social affairs, and essay contests.

Unique Plan for Religious Cooperation

Radburn, a new community in northern New Jersey, is to have something unusual in its religious life, according to announcement by the Federal council, New York. The "Council of Religion for Radburn, N. J." has been organized by the Protestant churches to plan for the development of the church life even before the building of the city has been completed, and to provide a cooperative ministry for the community. One pastor will represent all the Protestant group, and in cooperation with the Radburn council of religion will direct the Protestant religious

life of the city. The Radburn council has called to this important position Rev. Deane Edwards of the Reformed church of Bronxville, N. Y. He has accepted the call, and has recently begun his duties. The Bronxville church, of which Mr. Edwards has been the pastor for the past ten years, has been a leading example in the metropolitan area of the community spirit in religious work, numbering members of eighteen different denominations on its communicant roll. The Radburn plan does not contemplate the immediate erection of church buildings. The present and prospective citizens are to decide what churches, and of what type, are needed in order to minister to the community most adequately and without competition.

Chain Store Magnate Establishes Home for Retired Clergymen

The Witness reports that J. C. Penney, of chain store fame, has established in Florida a home for retired clergymen and their wives. The institution is not of the

old style variety, but very modern, with a four room furnished apartment for each family, all free with fuel and electricity. There are 22 houses, each of them containing a number of these apartments. At present, 15 denominations are represented among the residents, with the Methodists leading.

Celebrities Name Favorite Scripture Passages

The Bible Guild, New York, made a canvass of hundreds of celebrated Americans recently, asking for the favorite scripture passage of each. The most general choice, it is reported, is the 23d Psalm, this being named by 17 persons, among them Dr. W. J. Mayo, Sec. J. J. Davis and Dr. Nicholas Murray Butler. The sermon on the mount was favored by Henry Ford, Booth Tarkington, Col. E. M. House and others. The famous "charity chapter," 1 Cor. 13, was named by Zona Gale, Roger Babson, "Pussyfoot" Johnson and a number of others. William

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"To my mind," says W. E. Garrison in *The Christian Century*, "This is the novel of the month."

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The book is edited by Richard D. Dodge, and here are some of the 53 contributors:

Ira Landrith, Peter Ainslie,
James I. Vance, Burris Jenkins,
John R. Ewers, F. C. McConnell,
Bruce Curry, J. T. Stone,
H. E. Foadick, W. H. Leach,
R. H. Stafford, E. B. Allen.

The plan of this new Annual accords well with the use in the class of the 20th Century Quarterly, which also is modern, vital and practical.

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The 20th Century Quarterly (published by the Christian Century Press) for class members.

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Congregationalists Lose Pioneer Woman Mission Leader

The death is reported of Mrs. Moses Smith, for 35 years president of the Woman's board of missions of the interior (Congregational) and for 28 years presi-

dent of the Mount Holyoke alumnae association. Mrs. Smith had reached the age 94 years.

New Pastor for People's
Church, St. Paul

Rev. Leland W. Porter, who has re-

Special Correspondence from Pittsburgh

Pittsburgh, November 3.

IT IS FOUR on Sunday afternoon in Pittsburgh, on the first Sunday in November. Yesterday over 50,000 people sat in the rain, in the stadium, watching the Pitt-State game. Where shall we look for the crowds on Sunday?

Where Are the
Crowds? Pittsburgh has a civic center. Where will you find another like it? At

the entrance to Schenley park stands the colossal Carnegie institute. Across the street towers the skeleton of the cathedral of learning, 42 stories above the ground level. Nothing like it in the world. Clustered about one sees the Athletic association, the Masonic temple, the Syria mosque, the Women's club, the Historical building, the University club, the Catholic cathedral of St. Paul, other churches and vast apartment hotels. A stadium and a baseball park and a plaza make up the interesting center. At four on this November afternoon crowds fill this section. Cars are parked, row upon row. Mounted policemen ride about keeping order. Up on the hill, in Schenley park, long lines, two deep, extend down the sidewalks for blocks. Who are these people and what do they want? They have come to see the flower show. Thousands of mums are in that glass house. The crowds want to feast their eyes upon that beauty. Is this religion? You may answer, no, but there the people are; they are hungering and thirsting for beautiful flowers. All sorts of people are in line. Some from the avenues, some from the ugly side streets of Soho or the "Hill." They want to see the beautiful flowers. It is a good sign.

* * *

Hungry for Music

It is four o'clock on a Sunday afternoon in November in the "Workshop of the World." Dr. Charles Heinroth, organist in the royal palace of the people, is taking his place at the superb organ that Mr. Carnegie provided for the citizens of his home town. It is one of the noblest organs in the world. Dr. Heinroth has no superiors and few equals in America or Europe. Scholarly, thorough, modest, kindly, masterly, he moves to the organ. Behind him every seat in the great hall is taken; before him the microphone of KDKA is waiting to carry his music far and wide. The people want to hear that music. They have been waiting to get into the hall. They are hungry for music. Again all sorts and types are represented. Rich and poor sit side by side. Residents touch elbows with men and women from the ends of the earth. Hauntingly beautiful is the music of Dr. Heinroth. Is this religion? Again I leave you to answer. It is what the people want on Sunday, else they would not crowd the hall. It is a good sign.

Hungry for Beauty

Four by the clock and darkness is beginning to creep over the landscape. The "International Exhibition of Art" is in progress. It opened two weeks ago and it will continue until Dec. 3. Mr. St. Gaudens has traveled all over America and Europe to secure these representative canvases. Room after room, gallery after gallery, is hung with these modern pictures. Not only the United States but Russia, Germany, England, France, Italy, Sweden, Czechoslovakia and South America are represented. Sunday afternoon, and crowds in the art galleries. Quietly they move about, and slowly. In Pittsburgh people have for years been trained to look at pictures. They advance, retreat, secure the proper light, take time and then express an honest opinion. The prize picture is a nude. There she is stretched out on a couch in an artist's studio. Artists stand all about. Some approve, others disapprove. The popular vote, taken each year, rarely coincides with the vote of the critics. Many modernistic canvases are there; what do they represent? Many lovely pictures that make their direct appeal to any beauty-lover are there also. It is truly a great exhibition. You see how artists are thinking. The effect is refining. Is it religion? That is for you to say. Hundreds of people are spending their "Sabbath" afternoon looking at the pictures. They are hungry for beauty.

* * *

What Would St. Paul Say?

Sunday afternoon in a great, modern industrial city and thousands of people interested in—flowers, music, art. Is that religion? Would Jesus approve of that? Six hundred city churches had fair attendance in the morning. Only a very few will have many present in the evening. Many golf courses have been crowded by business men. Thousands of autos have carried people away from the city for the growing "week-end." Thousands of people are at home listening over their radios. They hear Dr. Cadman answering questions from New York. They hear other preachers. Radios, autos, golf. Rather disconcerting. Rather shocking. Einstein doubting immortality; students wondering about God; Protestantism split up into more than 100 sects; football taking the place of gladiatorial shows; thousands ruined by the stock market. It is four o'clock "Sabbath" afternoon in Presbyterian Pittsburgh and thousands of people want to see flowers, hear music, and look at the pictures. But are we religious? If St. Paul stood in our civic center on a Sunday afternoon would he say, "Men of Pittsburgh, I perceive that you are very religious?"

JOHN RAY EWERS.

cently been engaged in study at the University of Chicago, has been elected to succeed Rev. Howard Y. Williams as pastor

of the People's church, St. Paul Minn. Dr. Porter is a graduate of the University of Minnesota and for several years

Special Correspondence from Nashville

Nashville, Tenn., November 14. BEGINNING on Sunday, Nov. 10, and concluding the following Tuesday evening, thus including Armistice day, the 14th annual congress of the World Alliance for International Friendship through the Churches has been sitting at Nashville. It was the first meeting of this body to be held in the south. At the closing session one of our Nashville pastors spoke in semi-serious vein of the courage of the alliance officials in staging the meeting in the state of Andrew Jackson, "Old Hickory." He was a man of war, and Tennessee is not without suspicion of being militaristic. It still proudly calls itself the "Volunteer State" in memory of the war with Mexico, 82 years ago. Responding to the call of a president from Tennessee, this state supplied more volunteers for the armies of that war than any other in the union.

A Distinguished Visitor

The outstanding attraction of the alliance meeting was the presence of the bishop of Winchester, Dr. Frank Theodore Woods. A large and benignant looking Englishman, with the face and port of Phillips Brooks, a mildly British accent and a restrained but animated manner of speaking, he fitted admirably into his part. On Sunday he preached in two of the Nashville churches. Monday, the 11th, he gave the principal address, its delivery punctuated by the marching bands, the bugles and the aerial bombs of the American legion parade passing the memorial plaza just outside the capitol where he stood. He is not a man to be perturbed by small interruptions, however, and went serenely on with his discourse. In it he paid tribute to men of courage and of the adventurous spirit, but forecast a time when war would no longer be looked upon as the normal outlet for that spirit. Some day, he predicted, war will come to seem as preposterous and as stupid as does slavery now, though not so long ago it too appeared to many a part of the eternal scheme of things.

Topics and Speakers

Other prominent figures on the program were Dr. Abdullah Yusuf Ali, from India, Mr. Paul C. Meng, of China, and the Rev. Dr. Sedgwick, of Toronto, coming from abroad. Besides these, Dr. Stephen P. Duggan, the Hon. Ruth Bryan Owen, Dr. Ivan Lee Holt, Dr. Donald J. Cowling and Col. Raymond Robbins cooperated with the officers of the alliance, Messrs. Merrill, Atkinson, Smith, Gordon and Stelzle, to enliven the sessions. Dr. Cowling, president of Carleton college, made a vigorous plea for Russia, for a better understanding of the people and for the recognition of the soviet government. The message of the congress praised the Briand-Kellogg pact, urged entrance by our country into the world court, depre-

cated military training in schools, especially high schools, etc. (I have been unable to secure a copy of it). This last item drew the fire next day of the local post of the American legion.

By Way of Review

The meetings increased in momentum as the occasion advanced, with a growing interest on the part of the public. The preparatory publicity had been inadequately handled. Many of our citizens scarcely discovered the congress till it was over. The chief place of meeting, in the fine old stone capitol, is at the top of a breathless hill, and the room is badly arranged for entrance and egress, besides being cluttered up with the desks of legislators. The sectional discussion luncheons were a seething confusion, in hotels which, with the best of intentions, could never ascertain beforehand how many plates and chairs would be required. Looking at it from the point of view of a host I could not feel that Nashville quite lived up to her best traditions of hospitality, or that the occasion received the attention that would have been a fair gauge of the peace sentiment of this community. But I trust that the management of the congress did not go away feeling the meeting to have been a failure, and I hope they will come again and often into the south.

Beginning a Pastorate

Dr. Percy R. Knickerbocker comes from the principal Methodist church of Knoxville to take charge of the Belmont Methodist church in Nashville, succeeding Dr. R. L. Ownbey, who goes to Memphis. Beginning his ministry in Texas, Dr. Knickerbocker has spent most of it in Oklahoma, from which state he was transferred a few years ago back to Texas and thence to Knoxville. He is a man of engaging personality, especially effective in his ministry to youth. He has made an auspicious beginning in his new charge.

And So Forth

Dr. James I. Vance, pastor of the First Presbyterian church of this city, has had with him recently, for a week of daily sermons, his brother, Dr. Joseph A. Vance, of Detroit. . . . Dr. George Stoves, of the West End Methodist church, has been for a month or more disabled by illness, including a severe surgical operation. He was, nevertheless, at the recent session of his conference continued in the pastorate of the church, the congregation of which is deeply attached to him. The pulpit is being supplied meantime by Prof. M. T. Workman, of the Vanderbilt school of religion. . . . S. Parkes Cadman and Generals John F. O'Ryan and Henry T. Allen, who were on the program of the alliance meeting, failed to come. Dr. Cadman and General O'Ryan on account of illness, General Allen by reason of the death of a brother.

G. B. WINTON.

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The Missionary Imperative

By E. Stanley Jones, Bishop E. D. Mousen, R. E. Diffendorfer and others

During last winter several great missionary mass meetings were conducted in different sections of America, usually centering around Dr. E. Stanley Jones, the noted missionary to India, and other leaders of missionary activity in foreign fields and in the homeland. Such a meeting was held in Memphis early in 1929. This book contains the stirring addresses to that great assembly.

The book includes 3 addresses by E. Stanley Jones. (\$2.00).

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has served Disciples churches, principally in the northwest. He began his work in St. Paul Nov. 12.

1929-30 Lectures at Drew Seminary

The special lecturers at Drew seminary during the present year will include Bishops W. F. McDowell, Horace M. Du Bose, W. P. Thirkield, H. Lester Smith and Dr. Lynn Harold Hough.

Two Brothers Are Pastors in Southern City

Southern papers have been making much of the news item that two brothers are serving different churches on the same street, and next door to each other, in Sweetwater, Tenn. Rev. Frederick D. Stevenson, for the past three years superintendent of missions of Tuscaloosa presbytery, arrived in Sweetwater Sept. 17, to

become pastor of First Presbyterian church. His brother, Marion A. is minister of the Southern Methodist church, next door. An interesting fact is that the brothers "swapped" denominations—the one was a Methodist and became a Presbyterian; the other was a Presbyterian and became a Methodist. Each of these churches owns a block of property, with only a narrow street separating them.

Woman Leader for Congregational Advance Movement

Miss Mary Preston of New York city, will be co-leader of the "Advance movement" of the Congregational churches in 1930 as part of her work in the position of secretary for the denomination's commission on missions, to which she was elected to begin service this month. The "plan of advance" was adopted by the

Study Religion's Relation to Conduct

MORE than 600 delegates attended the conference on "Religion as a Factor in Shaping Conduct and Character," held at Evanston, Ill., under the auspices of Northwestern university, Nov. 15 and 16. The majority of these delegates were workers in the field of religious education, but many public school educators, pastors and college professors were included in the membership of the conference. Educational leaders from institutions as widely separated as Dartmouth and the University of California were on the program.

The conference was opened by Prof. George H. Betts, of the school of education of Northwestern university, who made clear the demand now being heard for evidence as to whether religion, as today known, does or can influence character. Are the motives behind human conduct being shaped by faith, or are men increasingly obedient to other impulses? And if it is concluded that religion can shape men's motives, how is this best to be accomplished?

Ideas Control Conduct

Prof. Frank N. Freeman, of the department of psychology of the University of Chicago, gave a psychologist's start toward an answer to the conference's questions. Taking a position in strong opposition to that of certain current schools of behaviorist psychology, Prof. Freeman placed ideas at the root of all conduct, and thus, by inference, made it the task of religion to supply an adequate ideational basis for character. Dr. Ernest F. Tittle, pastor of the First Methodist church of Evanston, followed Dr. Freeman with the affirmation of a religious leader that the basic idea which can make possible a religious control of conduct is that of loyalty to the kingdom of God.

Legitimate Work of the Church

Following these opening statements, the conference divided into two sections. In one, led by Prof. Jerome Davis, of Yale university, and Prof. William C. Bower, of the University of Chicago, the topic for discussion was, "How can institutionalized religion best serve as a means of social control?" In the other, led by Prof. Henry N. Wieman, of the University of Chicago, and Prof. George A. Coe, formerly of Teachers' college, Columbia university, consideration was centered on "How can personal religion best be made to function in the development of moral control?" Both sections gave considerable time to general discussion, wide diversity of opinion appearing, especially in the section led by Prof. Davis, where the church's relation to politics was debated.

At a session open to the public, presided over by President Walter Dill Scott, of Northwestern university, Prof. John M. Mecklin, head of the department of sociology at Dartmouth college, speaking on "The influence of social environment on conduct," gave a brilliant historical review of the development of American institutions. Dr. Mecklin insisted that, under the American system, there should be a clear line of demarcation between the work of the churches as molders of community sentiment and the work of experts in other fields in carrying into effect the laws and detailed social programs which grow out of the previous arousing of sentiment.

At the same session Dr. William S. Sadler, director of the Chicago Institute of Research and Diagnosis, introduced a topic that was to prove of especial interest to the conference: "What is the therapeutic value of religion as related to personal and social maladjustments?" Dr. Sadler placed fear at the root of most present-day functional disorders, and held religion to be an agent of great importance in dealing with such cases. In describing his own methods of treatment, he declared that he found necessary a belief on the part of the patient in a Supreme Being and in the reality of life after death if he was to be able to use religious faith effectively as a means of cure.

In discussion sessions following, the topic presented by Dr. Mecklin was considered by an open forum under the leadership of Prof. J. Todd, of Northwestern university, and Dr. Ruth S. Cavan, of the Religious Education association. Dr. Sadler's discussion was developed further by a section led by Prof. Stevens, of the department of psychology of Northwestern, and Prof. Jessie A. Charters, of the school of education of Ohio State university. Another section, dealing with the possibilities for research in the field of religion as related to character and conduct, was led by Dean C. S. Yoakum, of Northwestern, and Dr. Paul H. Vieth, of the International Council of Religious Education.

At the closing session of the conference, Prof. Charles E. Rugh, of the department of education of the University of California, and Dr. J. M. Artman, of the Religious Education association, introduced the question of "factors of strength and weakness in the program of moral education which omits religion." Both speakers opposed the introduction of formal religious education into the public school system. Summaries of the proceedings of the conference were made by Dr. Vieth and Paul Hutchinson, of The Christian Century.

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National council of the church at Detroit last June, and its direction entrusted to the commission on missions. Miss Preston will act as co-leader with Rev. Charles C. Merrill, who has been secretary of the commission since 1926.

Catholic and Protestant Leaders Broadcast Belief Talks

Rev. Leo C. Mooney, diocesan director of the Catholic society for the propagation of the faith, and Rev. Justin Wroe Nixon of Brick Presbyterian church, Rochester, N. Y., spoke over radio station WHAM, Rochester, Nov. 17, giving expositions of the doctrines of their respective churches intended to correct misunderstanding and incidental bigotry and hatred.

Lutheran Leader Receives High Honor

Dr. P. A. Mattson of Minneapolis, president of the Minnesota conference of the Augustana Lutheran synod, has been awarded the decoration of Commander of the Order of the North Star by the government of Sweden. The award was made by the king in recognition of Dr. Mattson's service among the Swedish people in America in the fields of education and religion. Prior to his first election as conference president 18 years ago, Dr. Mattson served as president of Gustavus Adolphus college at St. Peter, Minn.

Alberta School of Religion to be Enlarged in Scope

The success of the last session of the Alberta school of religion, held at St.

Stephen's college, Edmonton, the last 10 days of August, has suggested to President Horricks, who originated the idea of the school, to extend its period next year to a full month, with credit to be granted by the university for work done at its sessions. Rev. Richard Roberts and Rev. Lynn Harold Hough were the chief lecturers at this year's session, Dr. Hough giving ten lectures. Other speakers were Principal Tuttle, Principal Millar, Dean Jackson, Prof. A. T. Barnard and Prof. A. Leroy Burt, of St. Stephen's. The New Outlook reports that there was evidenced in the discussions at the meetings "a marked revolt against the ritualistic tendency in our church." There was also seen a strong reaction against the action of the church in waging her war for righteousness in the field of politics.

Dr. Coffin on the Church For Today

In a recent sermon Dr. Henry Sloane Coffin, president of Union seminary, speaking of the church and its place in the new world of science and commerce, calls for a church that is "supernatural." "The entire globe," he said, "is being embraced in a commercial order determined by physical science and obscuring for many the idea of a living God, while psychologists are putting forward insight into human behavior as the basis of a code of conduct instead of the principles derived from religion. What manner of church is it that can appeal to souls living in this age? It is only a worshiping, teaching, practicing, creative church whose members

are prepared to mark themselves off from all outsiders by a different manner of life affecting all their financial, domestic, civic and social relations, forcing them into constant protest against the present sub-Christian order and making them ready to dare all for Christ's sake. If Christendom is to be reborn the church must be supernatural. What formal world-wide organization it may require I cannot forecast, but certain it is that the Christendom which once was has gone, for worse or for better. A new Christendom can only be supplied by an earth-wide fellowship exemplifying the unity of mankind in Christ and linking all the people of the world in one."

Baptist Ministers and Missionaries Benefit Prospers

According to the Baptist, the present assets of the Ministers and Missionaries Benefit board of the Northern Baptist convention are found to be most encouraging. Corporate and government securities held by it have a par value of more than \$12,000,000, and produce an income of about \$560,000. Loans on mortgages amount to \$4,437,800, and produce \$224,999 interest. Thus the total assets by their market value as of April 30, amounted to more than \$16,600,000 and produced nearly \$788,000 annual income.

St. Olaf Choir of Minnesota Will Tour Europe

Arrangements have been made for the famous St. Olaf choir, Lutheran organization of Minnesota, to tour Europe next summer, in connection with the commemo-



THOMAS CURTIS CLARK
Editor

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ration of the 900th anniversary of the introduction of Christianity in Norway to be celebrated in Copenhagen. Recently Professor Schmidt, manager of the choir, has received a cablegram fixing the date of the commemoration concert for July 30. On

that day, designated as Norse-American day, the king of Norway will receive visitors from America. The choir plans to make several side trips to the principal cities of Germany, Switzerland, Italy, France and England.

New York Y Building to Cost 3 Million

The building of the Y. M. C. A. of New York city, cornerstone of which was laid last month, will cost \$3,250,000 and will house 10,000 members.

BRITISH TABLE TALK (Continued from page 1475)

the natives of Africa is provided by missions. Nor is it enough to say that the missionaries have been left alone; they have been thwarted and misrepresented, and often their work has been almost undone through the failure of the other set-

tlers to carry through to a finish the enterprise which missions have begun.

Is Africa to Go White?

But General Smuts has a positive counsel to give. There must be a large increase of settlements of white people which

are to be the nucleus of a new order of life throughout Africa. Apparently the lecturer looked to see everywhere the direction of such societies in the hands of the whites; the black races were to be guided and uplifted, but always with the assumption that they would need the control, benevolent indeed, but still the control of the white settlers. It looks as if there is to be a choice made in those parts of Africa, still largely inhabited by the black races; is their model to be South Africa or not? Western Africa is already following other ways than those of the southern settlers. Will east and central Africa follow the same process as that which is written in the history of the cape and the Transvaal? There are many who hope that the native policy of the south will not be followed in Kenya and the other territories of central Africa. In the heart of the counsel which General Smuts gives there is the Boer tradition, and in this there has always lurked the belief that the parts of the white and the black are allotted to them and must not be altered. But we shall hear more of the general's mind.

* * *

And So Forth

Mr. Thomas made his statement last night upon his ways of dealing with unemployment. He has come down strongly on the side of those who believe that any money provided must be used for productive enterprises—afforestation, roads, railways, etc. He will also provide some credits which may quicken overseas trade. But he has disappointed his own left wing and led some critics to compare his speech with the position taken up by his party when it was in opposition. . . . (Later.) An important meeting was held yesterday in the house of commons. Thirty-two members, all of them in the labor party met to confer upon their duty in their resistance to war. All the 32 are pledged to the complete pacifist position, that is to say, are pledged to take no part in any war that may arise.

EDWARD SHILLITO.

BOOKS RECEIVED

- Whither Christianity, edited by Lynn Harold Hough. Harpers, \$3.00.
Religion and the Modern Mind, edited by Charles C. Cooper. Harpers, \$2.00.
The Christianity of Tomorrow, by John Howard B. Masterman. Harpers, \$2.50.
Must We Have War? by Fred B. Smith. Harpers, \$2.50.
China, The Land and the People, by L. H. Dudley Buxton. Oxford, \$5.00.
The School in the Bush, a Critical Study of the Theory and Practice of Native Education in Africa, by A. Victor Murray. Longmans, \$5.00.
The Inside of Prohibition, by Mabel Walker Willebrandt. Bobbs, Merrill, \$2.00.
The Very Young Calendar. The Pooh Calendar. Verses by A. A. Milne, decorations by E. H. Shepard. E. P. Dutton & Co.
The Biography of the late Marshall Foch, by Major-general Sir George Aston. Macmillan, \$5.00.
The Italian Comedy, by Pierre Louis Duchateau, translated by Randolph T. Weaver. John Day Company, \$10.00.
From Army Camps and Battle-fields, by Gustav Stearns. Augsburg Publishing House, \$1.75.

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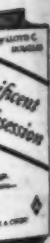
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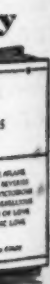
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